

AN INTERGENERATIONAL AND FAMILY-ORIENTED DISCIPLESHIP STRATEGY
TO PASS ON THE FAITH TO THE SECOND GENERATION IN A
LOCAL KOREAN IMMIGRANT CHURCH

A THESIS-PROJECT
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

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MAY 2023

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ABSTRACT

Although plenty of literature on transmitting the faith of first-generation to second-generation Korean immigrants exists, there has been relatively little attention paid to the important roles of parents and ethnic attachment on discipling their kids. Since the attendance of the second generation in Korean immigrant churches has dramatically decreased, this thesis-project proposes intergenerational and family-oriented discipleship by engaging and equipping parents with making kids disciples of Christ. This intergenerational discipleship particularly aims to overcome generational gaps and cultural barriers, and to train parents for implementing the assigned disciplines to transform kids' spirituality.

CHAPTER ONE

THE PROBLEM IN CONTEXT & PROJECT METHODOLOGY

Purpose

The purpose of this project is to explore how to effectively pass on the faith of the first Korean immigrant generation to the second generation through the curriculum and practice of intergenerational family-oriented discipleship. The initial question was why does the second generation¹ leave the Korean immigrant church after graduating high school or college. That is, we have seen that many Korean immigrant churches have failed to evangelize, equip, train, and make disciples of the second generation today. This failure to disciple the second generation inspired me to commit to youth ministry and initiate this thesis project.

This project reviews previous research and projects concerning the transmission of the faith to the next generation in the Korean immigrant church so as to identify what obstacles they have faced during the last decades. Subsequently, this thesis project looks into alternative and more effective ways of transmitting the faith through practical applications in a local Korean immigrant church.

In typical ethnic churches of Korean immigrants, second-generation memberships have declined substantially. According to Peter Cha, 80 to 90 percent of second-generation Koreans have left the church.² He argued that the reasons they left or discarded their traditional faith in

1. This project defines second-generation Korean Americans as those who are born in the United States under at least one parent who was born in Korea. In this thesis-project, the definition of second-generation Korean Americans includes 1.5-generation Korean Americans who immigrated to the United States before 12 years of age under at least one parent who was born in Korea.

2. Peter Cha, "Multigenerational Households," in *Growing Healthy Asian American Churches*, ed. Peter Cha, S. Steve Kang, and Helen Lee (Downers Grove, IL: InterVarsity Press, 2006), 148.

Christianity were related to cultural gaps and lingual barriers between generations as well as influences from western secularism and humanism such as: individualism, materialism, relativism, consumerism, capitalism, and egalitarianism.³ Whatever the cause of the decline, this phenomenon showed me how serious the uphill battle is that we're facing today. The bleakness of this outlook only stresses the urgency with which we need to look at how to effectively make disciples of the second generation in Korean immigrant churches.

This thesis project selected one Korean immigrant church. It is a conservative and small to mid-sized church, in a rural area, with under 300 attending members. It has the typical components of dominant ethnic structure and Korean language speaking among the congregation. The target group is mainly comprised of both the second generation and their parents. In terms of methodology, its essential approaches should be holistic, integrated, intercultural, intergenerational, and biblical to build up the spiritual formation of the second generation. Furthermore, the evaluation and application after this project should be followed for future ministry.

Project Goals

The primary purpose is to explore how to effectively pass on the faith of the first Korean immigrant generation to the second generation. This project aims to do so through a curriculum and the practice of familial discipleship. This project has four goals to fulfill this purpose.

The first goal is to develop a curriculum for parents to use for family discipleship. This curriculum covers basic aspects of biblical, theological, educational, and practical applications of discipleship such as: practices of family worship, family bible study, role of fathers, spiritual

3. Cha, "Multigenerational Households," 148.

discipline, participation in Korean tradition and culture, and community service. This goal is measured by a post-curriculum survey.

The second goal is to train parents who are not yet comfortable leading family discipleship, in particular for discipling their kids. This training is not an advanced theological and highly educational training, but basically a practical training of what to teach, how to read the bible, pray, memorize, meditate, and evangelize, what aspects to teach in Korean Christian tradition and history, and how to serve the community. This goal is measured by pre and post surveys completed by the trainees regarding their intentions, habits and attitudes. The survey asks about how they have felt, how they have been used, their success, their challenges, and how effectively they have applied their learning to disciple their children.

The third goal is to hold the trained parents accountable by requiring them to lead family worship, bible study, and carry out daily spiritual assignments more than three times daily over a period of two months. This is to develop spiritual growth and strengthen their faith through these practices at home. This goal is more quantitatively measured by a pre and post survey of the participants to determine the frequency of family worship, bible study, bible reading, personal prayer, memorization, tradition education, participation in church worship, and community service. This survey covers the quantity of practices and the quality of their habits and attitudes to estimate how much families have been developed through this project.

The fourth goal is to set an effective strategy for using family-oriented discipleship to pass the faith of the first generation to the next generation in the Korean immigrant church. This goal is measured by a written survey collected at the end of eight weeks by leaders of Korean immigrant churches, such as pastors, elders, and deacons.

The Statement of the Problem

Korean immigrant churches have failed to make disciples of the second generation. Most of them are facing a significant decline in membership among the children of the first immigrants. According to Peter Cha, 80 to 90 percent of second-generation Koreans left Korean churches after graduating high school or college.⁴ If this report is true, Korean immigrant churches have failed to equip and train the next generation to be born-again Christians, and to follow Christ Jesus.

During this project, major problems in the efforts of discipling the second generation seem to be obvious externally in the Korean immigrant church. These stereotypical and common issues are linked with cultural and lingual conflicts between the second generation and the first immigrant generation. These cultural and lingual barriers or conflicts have significantly played roles on leading to the negative consequences such as generation gap, communication conflict, identity conflict, and failures of inter-generational discipleship as well as breaking down of community, separation, and isolation of the second generation from the first Korean immigrant congregation. Subsequently, second generation could often wander and lose their identity, and ultimately leaving their Christian faith.

In the theological and cultural contexts of the Korean immigrant church, conservative evangelism and oriental Confucianism were strongly interwoven with each other as an essential core of Korean immigrant Biblicism. For the Korean immigrant generation, church seems to be not only a place where Christian worshippers gather to praise God, but also a social-cultural location where they satisfy their social, ethnic, psychological, spiritual and relational needs. On

4. Cha, "Multigenerational Households," 148.

the other hand, the second generation expects church to be a place where worshippers gather primarily to praise God; ruling out the cultural context.

For example, some of the remnants of Confucianism in the Korean immigrant church are hierarchism and the patriarchal system. Since the second generation has been influenced by the egalitarianism and individualism of the western cultures, they are resisting adoption of Korean immigrant cultures such as hierarchism. For the second generation, significant value is placed on the importance of equality. For instance, mutual respect is considered the relational goal rather than unilateral obedience to the old. These contrasting cultures often cause conflicts between the Korean immigrant pastor and the second-generation pastor at church. Likewise, second-generation teens in family contexts have more serious conflicts with their parents because of failures of mutual respect and love. These conflicts frequently prevent the successful transmission of faith from the first generation to the second generation.

Likewise, the language barrier is also an issue. Misunderstandings can exacerbate the conflicts between generations. Although more than half of the Korean immigrant generation can speak English fluently, they still have trouble communicating with the next generation at times. We might say that language is special space which absorbs a unique ethnic culture. Ethnic language represents their traditional society and history. In this sense, cultural conflicts are equally placed alongside linguistic conflicts. Even though they're technically separate, they're closely related. That is, cultural conflicts and linguistic conflicts work together.

In this project, the case of Korean Community Church (KCC) shows that four out of nine participant teenagers responded that they are using Korean around 40 to 60 percent of the time at home, while their parents speak Korean 80 to 100 percent of the time at home.⁵ Furthermore,

5. This local Korean church will not be directly identified because of confidentiality and anonymity. Instead, I will refer to this church as Korean Community Church (KCC). This outcome came from the survey for

three out of nine teenagers responded that they are using Korean less than 40 percent of the time at home. Only two out of nine teens responded that they are using Korean 60 to 80 percent of the time at home. This shows how differently parents and kids are communicating with each other.

Another hindrance in the effort to make disciples of the second generation is inconsistencies in church educational capacity and leadership. For instance, in comparison to a senior pastor, education ordain pastors or un-ordained pastors often carry out the ministry of church for a short period. They rarely have a full-time position, but instead have a part-time position. Because of this, church's educational strategies and implementations are not operating consistently or continuously to build up the next generation, due to a shortage of financial support and absence of church leadership.

Also, a critical issue is related to people's perception of the church's central role. Some regard church as a hub of theological education and worship. For Koreans, church is the only place which provides theological and religious education and training. First-generation Korean immigrants often consider mistakenly individual house worship to be heretical because since people misunderstood that ordained minister only had an authority in teaching bible and training church members, church leaders didn't want to allow parents to lead worship service and to teach kids at an individual home without the permission of congregation.

That is, most of Koreans are inclined to think that theological and religious education should be given only at church or religious institutions. This narrow-minded tendency often leads to neglecting and ignoring the importance of family worship and bible study at home. This trend also discourages discipleship at home with theological teaching, equipping, training, and

those who were attending KCC. This survey asks a question about how much or how often they are using Korean or English at home. Based on this collected data, the result of the survey shows that parents and kids are using bilingual language, but kids prefer to use English rather than Korean.

practicing. Unfortunately, even some church leaders are hesitant to train and equip parents to lead family worship and bible study at home.

Large numbers of parents fail to execute the generational ministry at home simply because of their inability to make disciples and spending insufficient amounts of time with the second generation. Biblically, parents are supposed to educate and train their kids at home to be and live like God. However, parental roles for educational development and spiritual growth seem to be lost today in Christian families. This is in contrast to the biblical perspective regarding the role of the father in the home. According to Scriptures, parents are regarded as the primary educators and teachers.

Additionally, intergenerational worship and bible studies are rarely taking place together at church. Frequently, groups for worship services and activities are divided by age and language. For instance, the Korean speaking immigrant members have a Korean-speaking service called KM service, while the second generation favors the English-speaking service, called EM service. The cultural and linguistic stratification can cause a serious cultural gap between the generations. Ultimately, this can lead to separating from the church.

In terms of the transmission of the faith from the old to the young, narrative experiences to expose Korean styles or cultures to the second generation can help the next generation take over the heritage of the faith. Passing the faith from the old to the young occurs through sharing culture, language, religious beliefs, lifestyles, and traditions by continuously experiencing, learning, and teaching together. Therefore, theological and educational practices should be included both at church and at home because discipleship is a holistic system to build up a kingdom of God.

Ministry Contextual Setting

Five key figures describing Korean Community Church (KCC) help us see the landscape of its contextual setting.⁶ These five figures deal with present situations at KCC. What follows is a brief introduction of the church, the church environment, demographic trends, church programs, characteristics of the ruling body, and typical types of parents.

KCC is denominationally associated with the PCUSA. It is a mid-size church of around 300 members, including adults and kids. It is located in Columbia, South Carolina. There are two full-time pastors, who are a senior pastor and an associate pastor, and two part-time pastors. The distribution of members' jobs is very diverse. This church is theologically centrist—between conservative and liberal—but has traditionally held a conservative stance.

The area around KCC is an attractive place for retirees in the southern part of the USA, as well as an educational center for college students because of the state university downtown. However, it is located in a high crime area downtown.

As a capital city, Columbia is growing; therefore, the membership of the church is also growing since its inception forty years ago. However, there have been two occasions when the church was divided and split, and the demographic trends of membership have gone up and down. Worship attendance numbers vary slightly, but the number of children attending is rapidly diminishing.

KCC has regular programs and bible studies such as adult discipleship on Sunday afternoons, adult bible study on Sunday mornings, college Bible study on Saturday nights, youth

6. This local Korean church (KCC) is a place where I have been a minister. My pastoral job was directly related with educational and pastoral areas.

Bible study on Friday nights, and Sunday school for children. The church doesn't have a specified and professionalized discipleship program for teenagers and children.

Parents seem to lack commitment to leading their children in the way they should go in a spiritual life. Most parents are not interested in their children's spiritual life and growth, as evidenced by the fact that they drop their kids off on Sunday morning and Friday nights. This is a kind of trend, 'drop-and-run' parents. These parents do not care about the discipleship programs and training provided by the church.

Project Rationale

There are five reasons why KCC needs intergenerational and family-oriented discipleship to transform the second generation into disciples and active participants in the Korean immigrant church.⁷

Biblically, intergenerational transmission of God's word to the next generation is not optional, but commanded (Deuteronomy 6:4-9; Joel 1:3). Handing the heritage of the faith down to the next generation includes a whole span of holistic ministries, such as teaching, preaching, mentoring, worship, prayer, community service, mission, and evangelism. However, Korean immigrant churches typically emphasize intellectual and cognitive development and the emotional filling-up movement instead.

For instance, most of all Korean immigrant churches have a Bible study as a priority ministry for discipling the second generation. The secondary element is having some fun times needed for plugging in the emotional batteries of immigrant churches. However, in Scriptures,

7. The definition of family-oriented discipleship is the whole process of familial transformation, spiritual development, parental teaching, and Christian formation in the context of family.

disciples were regularly used to gathering, worshipping, praying, serving each other, evangelizing, preaching, teaching, and supporting the poor financially and spiritually. Instead, the current programs and so-called discipleship curriculums look very compartmentalized and stratified. They're divided and professionalized like secular educational curriculums.

KCC's educational programs and discipleship curriculum are similar to those at other churches. That is, intergenerational involvement in discipleship from the old to the young, from parents to kids, and from teachers to learners is so weak that intergenerational transmission of faith is not working well today. The educational system of the Korean immigrant church has ignored the influence and impact of parents as authorities.

Consequently, churches put in place professional pastors or educators to take on the full responsibility of educating, preaching, and teaching kids at church. However, home is a crucial place where kids are exposed to spiritual growth, social development, cultural transmission, linguistic training, affective caring, relaxation, and life-changing experiences. Therefore, intergenerational and family-oriented discipleship is necessary to overcome the narrow-minded approaches and practices at Korean churches today.

Furthermore, families are missing the daily practices of family worship, bible study, prayer, Bible memorization, participation in church, and personal evangelism. Many Christians are used to attending church, but not reading, memorizing, meditating, nor applying God's words to their daily life. Although Korean immigrant church members are often inclined to gathering and having fun at church, their spiritual maturity and daily life is ironically apart from what the Bible teaches. This is the reason we need to encourage parents and kids to work together for the tremendous benefits of discipleship at home.

Finally, the inability to overcome the cultural and linguistic barriers between the generations comes from a lack of intercultural and linguistic activities and communications. However, family discipleship can aid in overcoming these barriers through starting discipleship at home. The cultural and linguistic conflicts are a heavy load upon Korean immigrant communities and families. These conflicts often hinder the spiritual and social development of unity and transmission of faith. However, intergenerational and family-oriented discipleship can help us make significant improvements in this area.

Definition of Terms

1.5-generation: Refers to a Korean immigrant who was born in Korea and immigrated to the United States before the age of 12. They have at least one Korean parent who was born in Korea, having bicultural and bilingual nature. In this project, the 1.5 generation is included in the category of the second generation because the 1.5 generation prefers American culture and speaking English.

Second-Generation: A Korean American who was born in the United States with at least one Korean parent who was born in Korea. They're used to English and American culture. In this project, the second generation intentionally includes 1.5 generation.

Holistic: Defines an integrated process including the crucial parts of discipleship and spiritual formation of the next generation. Includes an over-arching ministry of preaching, teaching, learning, counseling, mentoring, training, outreach, mission, service, and activities.

Inter-generational: The involvement of several generations, relating one particular generation to another generation.

Contextualization: The process of connecting the gospel with people on the basis of the particular context of their social, historical, cultural, and ethnic character.

Family-oriented Discipleship: The whole process of familial transformation, spiritual development, discipleship, and Christian formation with the family at the center.

Scope and Limitations of the Project

Although KCC is not specifically named and externally noticed with official name of church, KCC is officially a denominational and local Korean immigrant church. Anonymity and confidentiality are important values for them because of ethical and moral protection for church members. However, the author in this project was directly involved with the whole process and practices of education and training of second generation as a minister and education director for a year. The author in this project is not a second generation who was born in the U.S.A., or even 1.5 generation, but a first-generation immigrant. For all of these reasons, there could be partialities and biases to views and perspectives of the second generation.

When it comes to the outcomes of evaluation and application from this project, there might be still doubts of accuracy and objectivity as to whether this intergenerational and family-oriented discipleship approach is fully useful and effective. Delimitation of a certain locality, denomination, culture, and small-sized church might be too hard to generalize across all Korean immigrant churches. Additionally, interviews from a variety of people of different characters, experiences, knowledge, capacities, and passions might not exclude their personal views and prejudiced beliefs concerning discipleship. This project should take that into account.

This project restricts the ages of the second generation to less than 18 years old because this project was focused on teenagers. Also, parent participants were limited to those who had at

least one second generation child. Moreover, parents should be active members who are regularly attending church service and activities. In this project, limited numbers of participants who had joined parental meetings and trainings for this project were not enough to represent a model of a church which has an effective discipleship plan for the second generation. This limitation should be carefully considered for future ministry.

Project Methodology

The methodology in this project consists of seven parts to be considered in detail from the beginning to the end.

1. The initial step was to review a written document as to the usefulness and accuracy of the draft curriculum prepared for training parents. Subsequently, three reviewers – pastor, elder and deacon – were interviewed, and then their feedback was returned to me about the pros-and-cons on a draft of the curriculum.
2. Since a senior pastor and church leaders had approved this project to be carried out at KCC, church advertised in the Sunday service and EM service. Potential participants in this project were registered and enlisted before the start of the curriculum and project. As a next step, I personally contacted and encouraged potential participants to join this project. Participants had to be members of KCC and have more than one teenager from 10 to 18 years old. They registered for a four-session seminar curriculum before the start of eight weeks of family discipleship. The four-session seminar was made up of four sessions in which each session had different themes, such as: biblical discipleship, family worship, family bible study, prayer, reading and

- memorization of Scripture, authority of fatherhood, community service, and evangelism etc.
3. A pre-project survey prior to the start of the eight-week practice of family discipleship was completed by participants, including parents and kids, regarding their routine attitudes and thoughts on family-oriented discipleship.
 4. A four-session seminar was held with parents concerning how to make disciples of kids through basic spiritual practices such as biblical discipleship, bible study, worship, prayer, reading Bible, authority of fatherhood, evangelism, mentoring, and counseling at home. This curriculum was given before the start of the eight weeks practice for family discipleship. Although a longer period of practice might be much better to evaluate and apply, the limited time and availability of participants should be taken into consideration. That is why this project selected a period of eight weeks in practice at home.
 5. Eight weeks of family discipleship was carried out at home under the leadership of parents. Parental accountability between a minister and kids is crucial to build up effective family discipleship. Every participant continued to communicate with pastor by email, phone, or personal meeting with a weekly informal report about any difficulties, requests, counseling, or help.
 6. A post-project survey at the end of the eight-week practice of family discipleship was completed by participants. The questionnaires differed in format between parents and kids. The post-survey asked questions about the usefulness and effectiveness of family-oriented discipleship. It also asked about the pros-and-cons of this family-oriented discipleship in the context of family.

7. Survey data were collected, organized, and analyzed. Then, the spiritual and attitudinal progress and behaviors in daily life were estimated based on the data through discipleship at home. This assessment also identified strengths and weaknesses for future ministry.

CHAPTER TWO

THEOLOGICAL AND BIBLICAL FOUNDATION

Introduction

This project will provide practical research at a Korean immigrant church that will allow church leaders and elders to understand what intergenerational and family-oriented discipleship strategies are effective in equipping and preparing parents to pass the faith of the first generation on to the second generation. Parents, specifically fathers, have been granted the biblical responsibility and accountability to teach and train their teens in Christian practices at home. Current methodologies and strategies in Korean immigrant churches to disciple the second generation are still largely ineffective.

Second-generation discipleship in Korean immigrant churches should be revitalized specifically in contextualized areas such as in the Korean immigrant community. Granted, this discipleship should be practiced by all church leaders and members, especially in congregations with a second generation. This emphasis on discipleship of the next generation is based on scriptures which are foundational values of biblical theologies and practices.

This second chapter will explore the biblical case for parental responsibility and the need for teaching and training their teens at home to be disciples and followers of Christ by demonstrating key values and biblical evidence from scripture and reliable authority in history. The intergenerational and family-oriented discipleship which parents exercise daily at home should help the next generation understand how to be disciples and mature Christians with faith in Christ. This project also supports parents in building up the faith of their teens.

The following theological and biblical foundations will show the necessity of parental authority in leading disciplines and devotionals of family worship, bible study, prayer, bible reading, church participation, and evangelism at home. Scripture tells why practices and activities of discipleship at home are imperative to train and equip next generation to be disciples of Christ. Regardless of ethnic and racial differences, God commanded this discipleship to His people through generation to generation according to scripture. These mandates will be revealed and communicated in this chapter.

Relevant passages will be included from both the Old and New Testaments regarding the significant role of parents in discipling their teens in the Korean immigrant church. Throughout scripture, there are commandments, instructions, stories, and models of parents discipling the next generation by leading His people to love God and follow His commands. Intergenerational discipleship should follow these same examples to be based on scripture.

Intergenerational Discipleship in the Old Testament

Intergenerational and family-oriented discipleship is clearly shown in the Old Testament. God used families and parents as the primary center of education and worship through ancient times for discipling future generations. The Old Testament stresses the importance of family to teach and train their kids at home during daily routines. The theological basis can be seen from the book of Genesis throughout the Pentateuch as well as in other books such as Psalms and Proverbs.

Intergenerational Discipleship in Genesis

Genesis 1:26–28

The initiation of God’s calling for parental discipling is grounded in scripture. Man’s purpose was to love God and follow His will so that humanity would be successful on this earth. In the creation, God called man to produce, multiply, fill this earth, and to subdue it, and to rule over all creatures. In Genesis 1:28, “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’”¹ God gave this commission to both man and woman, the first family, as humans who were created in the image of God. In the previous verse, Genesis 1:27, the image of humanity is like the image of God. It says, “So God created man in his own image, in the image of God he created him; male and female he created them.” The verse makes clear that the purpose of the union of man and woman was for Adam and Eve to accept His commission in the creation. Kenneth A. Mathews says, “The union of man and woman as husband and wife is an inclusive oneness.”²

According to Kenneth A. Mathews, this mandate was given to the family with the responsibility of a caretaker, saying that, “This appointment by God gave the human family privilege but also responsibility as ‘caretaker.’”³ From verse 28, God’s commission to man is imperative so that man would pass abundance on to the next generation as a king over nature to rule over the world on God’s behalf.

1. All scripture references are from the English Standard Version (ESV) of the Bible unless noted otherwise.

2. Kenneth A. Mathews, *Genesis 1–11:26*, The New American Commentary, vol. 1 (Grand Rapids: Broadman & Holman, 1996), 174.

3. Mathews, *Genesis 1–11:26*, 174–5.

Likewise, Gregory K. Beale reflects on this kingship of man, stating “The ‘ruling’ and ‘subduing’ ‘over all the earth’ expresses Adam’s king and is plausibly part of a functional definition of the divine image in which Adam was made.”⁴ That is, man was understood as a royal representative who functioned as God’s image on earth; acting like Him in certain ways and behaviors.⁵ Gordon Wenham also agrees that man was made as a representative of God to rule over the world because humans were created in God’s image.⁶ Thus, in the creation, God’s commission was given to family, including both husband and wife.

In terms of the roles of Adam and Eve, Gregory K. Beale argues that, “Adam was like a primordial priest serving in a primeval temple,” because, “Adam was to be like Israel’s later priests, who both physically protected the temple and spiritually were to be experts in the recollection, interpretation, and application of God’s word in the Torah.”⁷ This shows that the raising of Adam and Eve was directly connected with educating and training their offspring in the word of God to preserve it and pass it on to next generation.⁸ Thus, God’s kingdom and His heritage would be continued by way of generational transmission by God’s representatives on this earth.

Additionally, God deliberately created humanity in two different sexes because they would continue to produce and increase the numbers of future generations. In Genesis 1:28, it states that humanity on this earth should be successful and fruitful, “in fathering innumerable

4. Gregory K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 33.

5. Beale, *A New Testament Biblical Theology*, 31.

6. Gordon Wenham, *Genesis 1–15*, Word Biblical Commentary (Dallas: Word Books, 1987), 33.

7. Beale, *A New Testament Biblical Theology*, 33.

8. Beale, *A New Testament Biblical Theology*, 33.

children,” because the continuous production of humanity is, “seen as an important part of God’s very creation.”⁹ The first commission from God was given to the household to continue to be successful in the transmission of God’s commission. According to John Calvin, this passage shows that, “the man himself was incomplete,” so that, “the woman was added to him as a companion that they both might be one.”¹⁰ God’s authority and responsibility was given to both man and woman as His representatives to implement and accomplish His plans through works of family. Thus, according to scripture, intergenerational and family-oriented discipleship was ordained from the beginning of creation by God Himself.

Genesis 2:15

When it comes to the unique role of man in relation to woman, Genesis 2 provides more detail on the specifics of how to work and keep the garden of Eden created by God before woman was created. In Genesis 2:15, God had a clear plan for Adam to put him in the garden to work. It says, “The LORD God took the man and put him in the garden of Eden to work it and keep it.” According to Kenneth A. Matthews, Adam was placed in the garden intentionally to oversee it.¹¹

Kenneth A. Matthews expounds exegetically on the role of Adam in the garden, stating that the translated word ‘work’ is commonly used to mean “for tilling the soil” or “for other labor” as well as speaking of “service” to another, and is often used to describe “worship.”¹² He

9. Gordon Wenham, ed., *Genesis*, New Bible Commentary (Downers Grove, IL: IVP Academic, 1994), 61.

10. John Calvin, *Genesis 1–23*, The John Calvin Bible Commentaries (Columbia, SC: Createspace, 2021), 42.

11. Matthews, *Genesis 1–11:26*, 209.

12. Matthews, *Genesis 1–11:26*, 209.

states that this verb and its noun derivative “service” is often directly connected with, “Levitical duties in tabernacle and temple worship,” such was the nature of Adamic labor in the beginning.¹³ Gordon Wenham also agrees with this notion that the translated words “work” and “keep” were commonly used to describe supervising the garden as well as religious activity to serve God.¹⁴ This theological thrust in the beginning pointed directly to the role of man regarding religious activity in the family setting.

Furthermore, God commissioned Adam specifically to protect and work hard in overseeing the garden as a leader. This role was not given to the woman. Nonetheless, God wanted Adam to be a partner with the woman to exercise dominion and be successful on earth. As John Calvin stated earlier, the role of Man would not be complete without the assistance of the woman. He should tend and shepherd the garden as well as his family. Adam’s role shows us that a community of God’s people should take care of His people as God’s representative.

Intergenerational Discipleship in Deuteronomy

In the book of Deuteronomy, Moses gave his final sermons to Israel and directed them to be faithful to the LORD, to remember His commandments, and to instruct children in order to be loyal to God’s covenantal commands and love Him. According to Deuteronomy, a major key in Mosaic sermons is the continuity and transmission of covenantal fidelity and faithful love to the LORD because God delivered the Israelites out of Egypt and gave them the Promised Land.

When Moses and the Israelites were on the plains of Moab before entering Canaan, they realized the importance of keeping God’s commands and loving Him in the new land. Thus,

13. Mathews, *Genesis 1–11:26*, 209.

14. Wenham, *Genesis 1–15*, 67.

Moses repeatedly highlighted the significance of teaching future generations to remember and keep His commands. These instructions emphasized family-oriented discipleship by promoting parental teaching and training no matter where they had been or what they had done. That is, theological corpus was advanced with educational fidelity and continuity of generational commitments to God.

Deuteronomy 4:9

In Deuteronomy 4, Moses's sermon emphasizes fidelity to the covenant with God and obedience to Israel's laws. Christopher J. H. Wright summarizes it saying, "The opening section (vv. 1–8) and the closing section (vv. 32–40) reflect each other, impressing on Israel the necessity of obedience," and, "This necessity is reinforced with rhetorical questions that express the incomparability of Yahweh, the uniqueness of Israel's historical experience, and the excellence of their law itself."¹⁵ This whole chapter emphasizes, "the very pillars of Israel's nationhood in covenant with their God."¹⁶

Further, God wanted Israel to remember what He had done in terms of Israel's salvation out of Egypt where they encountered harshness and pain as slaves. David F. Payne also states that since God delivered Israel out of the bondage of slavery from Egypt, "this God was to be loved as well as feared (cf. 6:5); but the first lesson Israel must learn was the reality of his existence, and all that it implied."¹⁷ Israel's loyalty to their laws and obedience to God is, "a vital

15. Christopher J. H. Wright, *Deuteronomy*, Understanding the Bible Commentary Series (Grand Rapids: Baker, 1996), 45.

16. Wright, *Deuteronomy*, 45.

17. David F. Payne, *Deuteronomy*, The Daily Study Bible Series (Louisville, KY: Westminster John Knox Press, 1985), 30.

factor in the attraction of the nations to the living God,” because, “the motivation for God’s people to live by God’s law is ultimately to bless the nations.”¹⁸ According to Deuteronomy 4:9, Moses’s emphasis on the continuity of Israel’s fidelity to God and obedience to God’s laws was a way of transmitting the covenantal words of God to the next generation. Jewish scholar Jeffrey H. Tigay rightly pointed out that “the Bible often conceives of all generations of Israelites as a single corporate personality so that later generations can be addressed as if they were part of earlier events,” in terms of the transmission of God’s law for the later generations.¹⁹

The key ideas in Deuteronomy 4:9 are “learning” and “teaching” to be “one thing to meet God once and hear his word,” as well as to remain faithful.”²⁰ Since Israel founded on their covenantal relationship with God, Moses commands Israel to keep their laws and be loyal to the covenant so that they would be content and free from the judgment. Subsequently, Moses emphasizes not forgetting God’s ways in Israel’s hearts and minds through continuously learning and teaching the words of God.²¹ Moses sternly commands Israel by saying in Deuteronomy 4:9, “Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children’s children.” Christopher J. H. Wright this by saying, “The educational

18. Wright, *Deuteronomy*, 49.

19. Jeffrey H. Tigay, *Deuteronomy*, The JPS Torah Commentary (Philadelphia: The Jewish Publication Society, 1996), 46.

20. Gordon Wenham, ed., *Deuteronomy*, New Bible Commentary (Downers Grove, IL: IVP Academic, 1994), 205.

21. Wenham, *Deuteronomy*, 205.

thrust of the book of Deuteronomy as a whole is reinforced by frequent instructions for parents to take seriously their own teaching role within the family network of the nation.”²²

From the verse in Deuteronomy 4:9, there are patterns which should be highlighted to understand the relationship between learning and teaching God’s laws and fidelity to the covenant God.

First, the translated word “take care” might be better translated as “be kept or guarded.” In Hebrew, the stem *niphal* and the imperative tense, and the translated word “keep” in Hebrew stem *qal* and imperative tense comes from the same verb root, but in different forms of stem.²³ The verbal root “take care” and “keep” appears in the prior verses in vv2 and 6. Moses reiterates this word over and over because he commands Israel, “to take great care not to ‘forget all things’ they have seen.”²⁴ God wanted Israel to remember what he had done in their salvation and to keep the covenantal laws to be faithful and loyal to Him. Moses intends to instill the importance of keeping God’s laws in His people because of a new relationship with the covenant God. This emphasis on maintaining Israel’s fidelity to God is shown by saying, “Only take care,” or, “Only be kept.”

Another important verse is in Moses’ second appeal by using the imperative word, “keep your soul diligently,” to strengthen the earlier imperative verse, “take care.” Christopher J. H. Wright states that, “The opening words are emphatic, and the command to watch (be careful; lit.

22. Wright, *Deuteronomy*, 49.

23. Todd S. Beall, ed., *Old Testament Parsing Guide* (Nashville: Broadman & Holman Publishers, 2000), 139.

24. Duane L. Christensen, *Deuteronomy 1–21:9*, Word Biblical Commentary (Grand Rapids: Zondervan), 81.

keep, guard) yourselves is repeated in verses 15 and 23.”²⁵ This emphatic word strengthens to show the intensity of God’s warning regarding, “your soul.” Christopher J. H. Wright translated “soul,” as “soul,” “self,” or “desire.” He continues to say, “the above translation attempts to capture some of the intuitive psychological insight of the ancient Hebrews, for whom the “soul” was not to be understood as distinct from the ‘body’ as such.”²⁶ From Moses’ perspective, God’s commands and laws should be remembered and implemented in the whole nature of humanity just as soul and body through an actual life.

From this verse, there is significant importance placed on remembering the past and the covenantal laws as a sign of ongoing diligence and fidelity. On this issue, Peter Craigie notes that the emphasis on remembering God’s words and provision keeps Israel’s hearts in the right place to remember, “their experience of God’s mighty hand,” and responsibility to, “pass on the memory,” and “the experience, to their children.”²⁷ Eugene Merrill also adds that these covenantal activities should include ongoing memorization and reflection by the people of God to remain, “part and parcel of the experience of that generation and every one to follow.”²⁸ Moses is saying this mandate is crucially important to the people of God because forgetfulness would be linked to failure and judgement in the end. Moshe Weinfeld states, “Forgetting the revelation at Sinai is like renunciation of the soul, that is, denial of the very existence of the

25. Wright, *Deuteronomy*, 49.

26. Christensen, *Deuteronomy 1–21:9*, 81.

27. Peter Caigie, *The Book of Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1976), 133.

28. Eugene Merrill, *Deuteronomy*, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 119.

nation.”²⁹ This is because the memory and transmission of the revelation from God is, “crucial for national existence.”³⁰ That is why the Israelites, and all the people of God, should remember His mighty works, and pass the memory of them on to the next generation faithfully.

From an educational perspective on the transmission of God’s covenantal revelation, the people of God were instructed to not forget all things that their eyes had seen. This educational methodology existed for people to learn through experiences. Accordingly, Christensen rightly insists that, “The essence of biblical faith is based on experience rather than speculative reasoning.”³¹ Thus, Israel was not just called to define the faith speculatively, but to witness actively to what God has done. There are no exceptions to who is to testify to God’s mighty works. All of the people of God, even the generations yet to come, are witnesses. According to Moshe Weinfeld, “The nation and all of its generations are conceived here as one personality,” because, “Moses is here addressing the people as if all of them would have been present at Mount Sinai, though most of them were born after the event there.”³² This shows us that the next generation would have been sharing the experiences of early generations who had seen God’s mighty works, in a way that would ensure they would never forget God’s revelation.

As far as application is concerned, Moses commands Israel to make all things known to their children and their children’s children. This command is related to the theme of religious education in ancient Israel because the existence of the nation itself is critically dependent on, “the transmission of the experience of God’s mighty acts in history and his demands to each

29. Moshe Weinfeld, *Deuteronomy 1–11: A New Translation with Introduction and Commentary*, The Anchor Yale Bible, vol. 5 (New Haven, CT: Yale University Press, 2006), 203.

30. Weinfeld, *Deuteronomy 1–11*, 203.

31. Christensen, *Deuteronomy 1–21:9*, 81.

32. Weinfeld, *Deuteronomy 1–11*, 203.

successive generation.”³³ That is, the memory of God’s revelation should be perpetuated as a way of educating and training God’s children. In this sense, God’s words and His revelation are crucially important so that the generations to come would be educated and trained by their parents and teachers. This biblical lifestyle including all the people of God helps them to grow spiritually and accomplish God’s will on this earth.

Deuteronomy 6:7

In the beginning of Deuteronomy chapter 4, Moses gave a sermon to urge Israel to throw away any idols in order to obey His laws with loyalty. Subsequently, Moses, in chapter 5, emphasized keeping the covenantal laws such as the Ten Commandments. Then his sermon in an early part of Deuteronomy 6 is an exposition of the covenantal laws in terms of educational and applicational discipleship to pass God’s revelation and His words to generations to come. In Deuteronomy 6:1–3, Moses urges Israel to keep God’s law when they enter the promised land. In Deuteronomy 6:4–5, he continues to insist that Israel should be completely obedient to God and follow His laws, which is known as ‘the *Shema*,’ to be written in Israel’s hearts and minds as they live on this earth.

As Moses states in Deuteronomy 6:7, “You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.” Moses highlights the importance of parental responsibility and disciplining their kids at home, including every time and any place. From this passage, there are several things to be noticed concerning the thrust of intergenerational discipleship connecting with the *Shema*, which is known as “most fundamental of Israel’s ‘credal’ traditions

33. Christensen, *Deuteronomy 1–21*:9, 81.

highlighting, “an affirmation about God and a call for commitment to God,” in the Old Testament.³⁴ Wright further explains the meaning of the *Shema*:

Its Jewish name “Shema,” is the first Hebrew word of the summons, Hear, O Israel, a favorite form of address in Deuteronomy (cf. 5:1; 6:3; 9:1; 20:3; 27:9) that is similar to the Wisdom tradition’s portrayal of parents calling a child’s attention to their teaching for the child’s own good (cf. Prov. 1:8). It is also a constant reminder that Israel was a people summoned by God to hear God’s word. They were not merely spectators at a divine “show,” but the recipients of divine revelation in words. They were to *hear* the truth and to respond to it.³⁵

The first important observation in Deuteronomy 6:7 is the importance of parents’ educational role and responsibility within the Hebrews to be perpetuated in the new promised land. The phrase, “Shema, O Israel,” which is one of the most familiar phrases of the Old Testament, emphasizes that Israel should first hear and learn, and instruct their children and children’s children to love YHWH. Christensen points out the educational emphasis and says, “The focus of attention in this reading is on the very purpose of Deuteronomy as a pedagogical tool to instruct each generation on what it means to be part of God’s chosen people.”³⁶ For Moses, instructions and teachings are mainly tools to pass God’s laws to the immediate generations and the next generation to come. David F. Payne also agrees by saying, “The duty of educating children in the Jewish faith (cf. v. 7) has also been taken very seriously indeed.”³⁷ Payne explains the role of this famous phrase in introducing the detailed law code in later chapters. “The setting for these famous verses is important; this passage is part of the long preface to the detailed law code which begins in chapter 12, and it seeks to bring home to the

34. Wright, *Deuteronomy*, 95.

35. Wright, *Deuteronomy*, 95.

36. Christensen, *Deuteronomy 1–21:9*, 137.

37. Payne, *Deuteronomy*, 46.

reader the importance of reading, learning, obeying and applying not only the Ten Commandments of chapter 5, but all the lesser rulings of later chapters.”³⁸ The purpose of Deuteronomy, and these chapters in particular, is to show that it is the duty of parents to pass the covenantal laws and revelations to future generations diligently and faithfully.

Another crucial observation is that parents are called to be the primary instructors to teach the laws and commandments to their children. This perspective shows that parents should be intentionally and actively involved with the discipleship and spiritual formation of their children. When Moses spoke to all of Israel, they were not merely those who were qualified and ready to teach their kids, but rather any parents who were in the community of the covenantal relationship with God. Accordingly, all parents should teach their children diligently by repeatedly reciting and memorizing the covenantal laws in order to love God and obey His laws.

Further observation indicates that covenantal loyalty to God is maintained by keeping God’s laws with heartfelt fear and love. In Deuteronomy 6:2, the translated phrase, “fear the LORD your God,” is directly linked to the command to all of God’s people to love Him with all their heart in verse 3. This love is not simply affection, but rather, “a special meaning of loyalty, as in the vassal loyalty oaths.”³⁹ Within the fear of God, all people of Israel were responsible for being faithful and loyal to God’s laws by passing the covenantal stipulations to their children. Their love of God was serious and virtuous, fully devotional and sacrificial. They gave their whole life in commitment to God’s law. Eugene Merrill also agrees with this notion saying,

38. Payne, *Deuteronomy*, 47.

39. Weinfeld, *Deuteronomy 1–11*, 338.

“love is not so much emotive or sensual in its connotation (though it is not excluded in those respects), but it is of the nature of obligation, of legal demand.”⁴⁰

Israelites loved the LORD their God as commanded in Deuteronomy 6:5, “You shall love the LORD your God with all your heart and with all your soul and all your might.” This loyal love was connected with the preeminent reigning of God’s word over God’s people. According to Moshe Weinfeld, the full phrase, “with all your heart and all your soul,” has been understood as, “readiness to sacrifice life for God,” and in other words, expressed as, “full devotion.”⁴¹ Thus, parental teaching and instructing children should be fully devotional and sacrificial for God Himself. Additionally, “heart” is meant literally, but also figuratively means emotion in the English translation, but intellect in the Hebrew translation.⁴² According to Wright, this phrase meant, “with whole self,” which included, “your rationality, mental capacity, moral choices and will, inner feelings and desires, and the deepest roots of your life.”⁴³ Based on this perspective, loyalty and love for God should be emotionally and intellectually faithful to God’s words to internalize God’s laws and inscribe them onto the hearts of their kids.

Finally, in Deuteronomy 6:7, it indicates that it is Israel’s duty to teach children any time or place. Parental responsibility to teach children involves every sphere of life. It’s a constant and permanent transmitting of the truth of the covenantal commands to next generation. The description of activities such as sitting, lying down, walking, and rising all involve ordinary life. Wright clearly states that, “The law was to be the topic of ordinary conversation in ordinary

40. Merrill, *Deuteronomy*, 164.

41. Weinfeld, *Deuteronomy 1–11*, 339.

42. Payne, *Deuteronomy*, 48.

43. Wright, *Deuteronomy*, 99.

homes in ordinary life, from breakfast to bedtime.”⁴⁴ This verse clearly indicates that, “constant awareness of the divine message is demanded.”⁴⁵ God’s words should be coupled with human life at all conceivable times and places, formally and informally. That’s a tremendously important message to parents and children: to be authentic in a life of faith for discipling future generations.

Intergenerational Discipleship in other OT Books

Psalm 78:1–8

The first eight verses in Psalm 78 are to set the scene for a lengthy and historical Psalm. After the preamble, there are two parts which revolve around two historical events. The first is in the wilderness (vv. 12–32) and the second is from Egypt to Canaan (vv. 40–64). Each event describes details of God’s gracious act, His people’s rebellion, and God’s punishment. In Psalm 78:1–11, Marvin Tate points that, “The speaker addresses all Israel with the intention of laying out a teaching about the true condition of the nation, recalling the infidelity and failures of her history with Yahweh.”⁴⁶

This introduction (vv. 1–8) speaks of God’s people’s duty to pass history on to the next generation (vv. 3–4) which was willed by Him (vv. 5–6). The psalmist also speaks of the necessity of recalling of God’s deeds and wonders (vv. 4–5). God’s people should solely trust in Him with faithfulness and obedience by keeping His commands and deeds (v. 7) to avoid

44. Wright, *Deuteronomy*, 100.

45. Weinfeld, *Deuteronomy 1–11*, 341.

46. Marvin Tate, *Psalms 51–100*, Word Biblical Commentary, vol. 20 (Grand Rapids: Zondervan, 1991), 287.

repeating their failures from their weakened commitment and inconsistent faith (vv. 8).⁴⁷ The psalmist calls His people to keep hearing His words and works regarding the history of faith so that God's people for generations would not forget His provision and commands. Otherwise, they would fall into sinfulness and disobedience.

The speaker is puts emphasis on the word, *tôrâ*, meaning, “teaching” in verse 1.⁴⁸ It is also found in verse 5, “to teach” referring to, “instruction” or the “body of teaching,” that God commanded at Sinai.⁴⁹ The word “teaching” emphasizes teaching the story of God and Israel as well as instructing His people in His covenantal laws. Also, “parables” or “riddles,” which were handed down from previous generations had to be explained because the stories were mysterious and ancient.⁵⁰ According to James Montgomery Boice, “a parable is the placing of one incident or story alongside something else so we might learn by the comparison.”⁵¹ Although the “riddle” or “parable” is not always explicitly expressed or immediately accessible, its solutions reveal a story of God's deeds and Israel's failures as well as His commands to children to come by telling and teaching them.

47. Gordon Wenham, ed., *Psalms*, New Bible Commentary (Downers Grove, IL: IVP Academic, 1994), 535.

48. According to Marvin Tate, “Torah is a combination of story and commandments; the commandments are understood in the context of the story and the story is complete without the commandments.” Tate, *Psalms 51–100*, 289.

49. Tate, *Psalms 51–100*, 288.

50. According to Allen P. Ross, the “parable” is “a teaching based on analogy,” and the “riddle” is “the unfolding of the mysterious ways of God.” So, Allen P. Ross rightly points to this notion that “Such insights and analyses are the marks of wisdom.” Allen P. Ross, *A Commentary on The Psalms*, vol. 2 (Grand Rapids: Kregel Academic, 2013), 660.

51. James Montgomery Boice, *Psalms 42–106*, An Exposition Commentary, vol. 2 (Grand Rapids: Baker, 1996), 645.

The speaker, Asaph, emphasizes the importance of revealing the hidden things to be told and taught. Verse 4 says, “We will not hide them from their children, but tell to the coming generation.” Allen Ross rightly states that, “So the handing down of the tradition was to be an encouragement to faith and obedience, and a warning against unfaithfulness to and instability in the faith that leads to stubborn rebellion.”⁵² The educational and pedagogical purpose of sharing God’s deeds and commands is not only to answer the riddle intellectually, but to offer it to God’s children as an example for living as God’s holy people in a relationship with Him. “God’s instruction is to be the subject of discourse among God’s people.”⁵³ John Goldingay also supports this notion that, “The psalm itself introduces the narrative by an exhortation to listen and a reminder about the need to learn from the story of the ancestors a lesson about faithfulness,” and, “It is designed not merely to record the past but to change people for the future.”⁵⁴

According to Asaph, if the next generation does not know the hidden stories and traditions, will fail to be faithful and obedient to God. This didactic psalm is, “stressing the importance of handing down the history of God’s dealing with his people,” and ancient stories of His deeds and laws in order to encourage His people to place their confidence in Him.⁵⁵ According to John Goldingay, “the passing on which vv. 1–4 refer is not merely a cultural tradition but especially a divine obligation.”

52. Ross, *A Commentary on The Psalms*, 661–2.

53. Tate, *Psalms 51–100*, 289.

54. John Goldingay, *Psalms*, Baker Commentary on the Old Testament, vol. 2 (Grand Rapids: Baker, 2007), 479.

55. Mitchell Dahood, *Psalms II: 51–100*, The Anchor Bible (Garden City, NY: Doubleday & Company, 1968), 238.

For this purpose, Asaph keeps connecting the responsibility of parents with this transmitting of stories. Asaph never mentions any responsibilities of religious leaders such as the Levites or priests, but rather parental responsibilities to educate their children. It is just as Moses put this responsibility at the plains of Moab. They both put the responsibility on parents to lead kids to the knowledge of God and His stories so that they will mature spiritually. Passing on traditions and covenantal commands by parental teaching is involved with at least three generations: past, present, and future. However, generations further into the future are included as well.⁵⁶ This discipleship in the Old Testament is connected with intergenerational and family-oriented discipleship. It may be obvious, but parents have the great privilege of establishing God's family in faith and obedience by intentionally teaching their children at home. Therefore, when father and mother are acting well as priest and teacher at home, their family home shall be a great center to spiritually accelerate the faith of the whole household, and generations to come.

Exodus 12:21–28

The Passover originated in Egypt is, “a meal or a commemorative feast for gathering people to share a common gratitude and/or remembrance as they share the common meal linked to that gratitude/remembrance.”⁵⁷ The Passover was mainly observed to remember God's deliverance of Israel from bondage of slavery. In Exodus 12, Moses instructs all Israelites in how to observe and prepare it to commemorate God's deliverance as a way of teaching their children during a meal. Verse 14 says, “This day shall be for you a memorial day, and you shall keep it as a feast to the LORD.” This indicates that subsequent generations should renew and remember the

56. Dahood, *Psalms II: 51–100*, 486.

57. Douglas K. Stuart, *Exodus*, The American Commentary, vol. 2 (Nashville: B&H, 2006), 273.

original Passover and its meaning. The reason why such a strong emphasis was placed on commemoration was because if God's people didn't remember the exodus intentionally, they would have easily forgotten His deliverance.

The celebration of the Passover meal was implemented by each full family with one animal to be prepared and eaten. According to Stuart, "The gathering of an entire family of Israelites (or group of families eating one animal though in separate houses) together at a dinner table helped symbolize the general pattern throughout the nation, that is, the whole nation eating together, though of course at individual locations."⁵⁸ Home was a key place of celebrating the Passover. In each household, people prepared a goat or lamb to be used for a meal, and brought the unleavened bread as well. At the Passover in Egypt, Israelite people spread the blood of lambs on the doorpost to protect their firstborn sons. It was required to eat all, "in a manner that demonstrated their readiness to leave Egypt immediately," for departure to the promised land.⁵⁹

Moses reiterated the reminder to tell all of the instructions to elders and leaders. They would then instruct clan leaders, and clan leaders would instruct household leaders until all of household members to knew and observe the Passover. Each generation of parents would be expected to teach their kids about the meaning of the ceremony and the historical event of God's deliverance from Egypt. According to Victor P. Hamilton, the educating and training of children by remembering the historical redemption and deliverance out of bondage in Egypt is, "something unique to the Israelite nation."⁶⁰ From the preparation of the Passover meal to its completion, parents and children would have a great opportunity to teach and learn through a

58. Stuart, *Exodus*, 273.

59. Stuart, *Exodus*, 276.

60. Victor P. Hamilton, *Exodus*, An Exegetical Commentary (Grand Rapids: Baker, 2011), 189.

commemorative ritual at home. In this celebration, a remarkable observation is that “There is no association of priests with a rite of a type later strictly limited to them.”⁶¹ The home is the center of celebrating this commemorative ritual.

The Passover was God’s act of deliverance by way of ‘a passing-over’ or ‘a leaping over’ each household that spread the sacrificial blood upon the doorpost for protection. Thus, each family unit should repeat this marvelous and historical deliverance of God for His chosen people. During the pedagogical interaction with their children, interactive questioning and answering between parents and children is a very important tool and a way to remember this event as well as grow spiritually.

In Exodus 12:21–28, there are detailed instructions for how the Israelites were to observe Passover; including, what was to be eaten, when to select the lambs, where to spread the blood, and so on. Interestingly, this process in preparation of the Passover meal provided opportunities for children to question their fathers. Exodus 12:26–7 says, “And when your children say to you, ‘What do you mean by this service?’ you shall say, ‘it is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” This verse indicates that the interaction between parents and children strengthens children’s faith in God. This is a model ceremony which God’s chosen households were instructed to keep for an authentic and life-long faith. Thus, every parent used this annual event for discipling and teaching their children to be disciples.

61. R. Alan Cole, *Exodus*, Tyndale Old Testament Commentaries, vol. 2 (Downers Grove, IL: IVP, 2008), 113.

Proverbs 1:8

King Solomon directly encouraged children to listen to the instructions and teachings from their parents, and then follow and observe them. In Proverbs 1:8, Solomon says, “Hear, my son, your father’s instruction, and forsake not your mother’s teaching.” From this verse, a paternal appeal opens with a personal address and admonishment to hear the father’s instruction and mother’s teaching for spiritual growth. This appeal is also a serious warning against those who are preoccupied with sinful behaviors and thoughts. Its intention is to help children to reject a path that ends in moral destruction. Roland E. Murphy says that “the focus of the book is the moral formation of youth.”⁶² This aim is accomplished through parents teaching their children to be strong enough to avoid spiritual destruction. For this reason, parental instruction is integral to building up the faith of future generations so that they can overcome temptation and demonic influences.

There is also an exhortation for the young to not forsake parental teachings at home. Roland E. Murphy observes that, “The teaching of the mother and father are paired with the words of Wisdom.”⁶³ He continues to insist that the father’s teaching is not simply about teachings, but a power to be manifested by the uses of, “personal authority, promises, warnings, etc. to achieve this purpose.”⁶⁴ Derek Kidner also supports this notion that, “In every section of the book it is assumed that truth is to be learnt first at home, instilled there with firmness and

62. Roland E. Murphy, *Proverbs*, Word Biblical Commentary, vol. 22 (Grand Rapids: Zondervan, 1998), 11.

63 Murphy, *Proverbs*, 11.

64. Murphy, *Proverbs*, 11.

affection as lessons for the mind and training for the character.”⁶⁵ He continues to say that, “The home remains the place from which this teaching emanates.”⁶⁶ Bruce K. Waltke also emphasizes the importance of home-setting education in ancient Israel by saying, “The home setting for education in ancient Israel, for both the Mosaic law (cf. Deuteronomy 6:7–9) and Solomon’s proverbs, is put beyond reasonable doubt by reference to the mother.”⁶⁷

Proverbs 1:8 shows the importance of the relationship of parents and kids in terms of spiritual and biological existence. The relationship is not simply a biological one, but a spiritual one. According to Bruce K. Waltke, the phrase ‘my son’ connotes that, “the father considers his son as his spiritual heir, not merely his biological offspring.”⁶⁸ Therefore, the responsibility to pass down the covenantal traditions and laws is given to parents to make their children disciples who would possess God’s kingdom forever. The uses of the terms such as “father” and “mother” in Proverbs 1:8 is, “pointing to both parents as having an authoritative voice with reference to the children in their home-schooling.”⁶⁹ Also, the terms “instruction” and “teaching” are connected with parental teaching. Bruce K. Waltke wisely connotes, “It presupposes a relationship between the instructor, who possesses authority over the other, and the recipient of instruction, who has certain expectations of the teacher.” This mutual relationship links parents and children, with parents giving and kids receiving their instruction. In this relationship, “instruction,” is wisdom

65. Derek Kidner, *An Introduction to Wisdom Literature: The Wisdom of Proverbs, Job, & Ecclesiastes* (Downers Grove, IL: IVP, 1985), 20.

66. Kidner, *An Introduction to Wisdom Literature*, 20.

67. Bruce K. Waltke, *The Book of Proverbs Chapters 1–15*, The New International Commentary on the Old Testament (Grand Rapids: William B. Eerdmans, 2004), 62.

68. Waltke, *The Book of Proverbs Chapters 1–15*, 186.

69. Waltke, *The Book of Proverbs Chapters 1–15*, 186.

and “teaching,” is a torah or God’s commands, given together for exhortation of kids.⁷⁰ The involvement of parents for intergenerational discipleship is necessary to teach and train children to pass on faith to future generations.

Intergenerational Discipleship in the New Testament

Discipleship is a primary goal set by God in order to make disciples of future generations. To accomplish this goal, God wants to appoint parents and family to be the primarily disciple-makers of their children. According to the New Testament, parents should be intentionally involved in this formation of disciples in terms of passing on the faith to future generations to follow Christ. As in the Old Testament, all parents have the great privilege of providing discipleship in the family setting for the next generation and beyond. This intergenerational and family-oriented discipleship is observed many places in the New Testament.

Intergenerational Discipleship in the Gospels and Epistles

Matthew 28:19–20

In Matthew 28:19–20, *The Great Commission* is obviously stating the mandate to disciple others. It says, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.” According to Roy T. Edgemon, “Discipleship is not optional for the Christian; it is the Christian’s lifelong commitment to the person, teachings, and spirit of Jesus Christ.”⁷¹ Through

70. Wenham, ed., *Psalms*, 587.

71. Roy T. Edgemon, *Equipping Disciples Through Church Training* (Nashville: Convention Press, 1981), 8.

the Great Commission, Jesus commands all of His followers to be disciples and make disciples as well. W. E. Vine defines a meaning of ‘disciple,’ ‘*mathetes*’ in Greek, which is literally defined as “a learner” who denotes, “one who follows one’s teaching.” “A disciple was not only a pupil, but an adherent; hence they are spoken of as imitators of their teacher.”⁷² Accordingly, the development of discipleship is based on learning to follow Christ, living a life of Christlikeness, and teaching others to do the same.

In *the Great Commission*, none of His followers is exempt from His commands. Each member of every household across all generations should be a disciple by teaching and obeying His commands to accomplish His purposes. Christ’s followers and disciples should grow to the point that they are able to teach and educate others and their kids as they have learned and trained. Christ’s commandment is given to all of followers. To be a disciple, all followers should be like Christ in personality, character, lifestyle, and deeds. To grow in maturity, all followers should strive to be more like him every day. Thus, all of parents should be disciples and make disciples of their kids through a life-long commitment to Christ and His words.

Ephesians 6:4

After Paul urges children to obey their parents, Ephesians 6:4 highlights the role of parents, particularly fathers, to teach their kids patiently and kindly to be Christ-centered disciples at home. Paul advises parents to avoid negativity, but to bring their children up in the instruction of the Lord. Children are often vulnerable to parental anger and criticism with harsh words, which could make them less open to parental discipline. The Apostle Paul says that parental roles and responsibility should be achieved with Christ’s mind and heart in the

72. W. E. Vine, *Expository Dictionary of New Testament Words* (Grand Rapids: Zondervan, 1952), 316.

discipleship of children. Ephesians 6:4 says, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”

According to the Apostle Paul, parental responsibility in the discipleship of children is crucially important in creating mutual teaching and learning opportunities within the family. Peter O’Brien rightly comments that, “Accordingly, learning Christ and being instructed in the truth that is in Jesus occurs not only within the Christian community as a whole, but also and particularly within the family, coming from fathers whose lives are being shaped by this Christ-centered apostolic tradition.”⁷³ Through parental devotion and commitment to God’s commands, home was used as a central place of discipleship in the New Testament for establishing future generations.

Paul also urges parents, and again fathers in particular, to restrict their authority over children. Frank Thielman says, “Paul instructs the male head of the household to conduct himself toward those under his authority with restraint and for their good.”⁷⁴ The reason why Paul asks fathers to restrict their authority is to avoid, “treating their children in harsh, unfair ways that create resentment and bitterness.”⁷⁵ According to Andrew T. Lincoln, “Fathers are made responsible for ensuring that they do not provoke anger in their children.” He continues to explain in detail that, “It involves avoiding attitudes, words, and actions which would drive a child to angry exasperation or resentment and thus rules out excessively severe discipline, unreasonably harsh demands, abuse of authority, arbitrariness, unfairness, constant nagging and

73. Peter O’ Brien, *The Letter to the Ephesians*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 447.

74. Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2010), 401.

75. Thielman, *Ephesians*, 401

condemnation, subjecting a child to humiliation, and all forms of gross insensitivity to a child's needs and sensibilities.”⁷⁶ This is a strong methodology for the treatment of children as it encourages discipline without being overly harsh. It promotes being gentle because children are owed dignity as human beings created by God in their own right given by Him.

Furthermore, the role of fathers is to train and instruct their children in the ways of Christ. The verb “to bring up,” *ektrepho* in Greek, was already used in Ephesians 5:29, which means, “to nourish,” which refers to, “the loving care a husband should provide for his wife,” while, “here it has the more general sense of ‘to rear, bring up.’”⁷⁷ Thielman continues, “The ‘rearing’ of children in the Jewish tradition included not only providing for their physical needs, but also showing them affection (2 Samuel 12:33, LXX), and especially teaching them the law of God.”⁷⁸ Paul urges parents, and especially fathers, to teach their kids of Christ in an affective and caring way.

Also, the word “discipline,” *paideia* in Greek, concerns the educational values and purposes of parental teaching for their kids’ spiritual formation and discipleship through discipline. Thielman supports this idea by saying, “The educational values of the punishment, and so its inherently merciful quality, is also important.”⁷⁹ It refers to disciplinary punishment. Here, another role of fathers is to teach and train their kids in discipleship.

76. Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary (Grand Rapids: Zondervan, 1990), 406.

77. Thielman, *Ephesians*, 401; Lincoln, *Ephesians*, 407.

78. Thielman, *Ephesians*, 401.

79. Thielman, *Ephesians*, 402.

Lastly, the noun for “instruction,” *nouthesia* in Greek, is understood to denote, “The more specific aspect of this training that takes place through verbal admonition or correction.”⁸⁰ In discipleship, admonition and teaching are viewed as a central to building up a Christ-centered discipleship between parents and kids. Thielman also agrees with this notion by saying, “Here in Eph. 6:4, where Paul both circumscribes the power of the father of the household and reminds him of his responsibilities, it is likely that *nouthesia* has an admonitory, but not a punitive, nuance.”⁸¹ This admonition and instruction of parents should be like Christ who commanded fathers to follow His teachings and make disciples.

In Ephesians 6:4, the responsibility of parents is clear: to teach and train their children at home in a Christlike manner.

Colossians 3:16

In Colossians 3:16, Paul emphasizes the importance of teaching the people of God to follow Christ and obey His words. He urges them to do so by teaching about Him passing down the traditions of their ancestors. Paul says, “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”

Paul describes filling the hearts of God’s people with the peace of Christ in verse 15. Paul’s exhortation continues by encouraging them to keep the word of Christ in their lives abundantly. The expression, “the word of Christ,” is used in this verse instead of, “the word of God” in 1:25, “the Word,” in 4:3, or “the word of the Lord,” in 1 Thess. 4:15. According to Peter

80. Lincoln, *Ephesians*, 407.

81. Thielman, *Ephesians*, 402.

T. O'Brien, this change is occurred because of "the Colossian situation." O'Brien says, "Certainly the present expression is in keeping with the rest of the letter with its emphasis on the person and work of Christ."⁸² "Of Christ," might be subjectively indicating that, "Christ himself is the speaker when his word is proclaimed," while, "It is probably objective referring to the message that centers on Christ, that Word of truth or gospel."⁸³ This indwelling of the word of Christ can take place when His people listen to the word and learn it from other people. As the word of Christ is residing in people's hearts, all believers can continue to teach and admonish one another with all wisdom. Parental responsibility of teaching the word of Christ should not be ruled out, but consistently implemented to accomplish the purposes of Christ on this earth.

Therefore, teaching and admonishing are educational and pedagogical tools based on God's word in order to make disciples of future generations and to equip them with spiritual maturity.

Parental Responsibility in Discipleship

In scripture, it is clearly demanded of parents to raise and disciple their children to be mature disciples. According to Ephesians 6:4, Fathers are commanded to, "Bring them up in the discipline and instruction of the Lord." The spiritual direction must be founded on God's word because it is of the utmost importance in discipleship. His words help parents to teach and instruct their children by educating, equipping, preparing, transforming and discipling them. In 2 Timothy 3:16-17, "All Scripture is breathed out by God and profitable for teaching, for reproof,

82. Peter O'Brien, *Colossians-Philemon*, Word Biblical Commentary, vol. 44 (Waco, TX: Word Books, 1982), 206.

83. O'Brien, *Colossians-Philemon*, 206.

for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.” God wants parents to, “Rightly handle the word of truth,” in 2 Timothy 2:15 in order to teach and instruct their children because His words include God’s history and commands which are the keys to wisdom and faith. Therefore, teaching the word of God is the key element in family worship and bible study. However, in order to teach it, parents must be faithful students themselves and diligently read and study the bible daily. The excuses of not having knowledge of His words or feeling unqualified to teach their children are not acceptable in light of the responsibilities given to them by God.

In order to be a disciple-maker, parents should first submit to the Lord Christ exclusively because He is the Lord who created and sustained the world under His authority. Lordship makes Him the King and Savior who is worthy of praising, blessing, glorifying and worshipping. In Colossians 1:16–18, Paul describes Christ, “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.” When parents allow the Lordship of Christ to rule their lives, they are able to learn and teach their children within His commands as representatives of Christ.

All parents are called to hand down their faith to future generations. These commands are authoritatively from God. In Proverbs 22:6, God’s command is, “Train up a child in the way he should go; even when he is old, he will not depart from it.” Training in the word of God refers directly to teaching and instruction. The *Shema* in Deuteronomy 6:1–7 points out that instruction should be part of daily life at any place to pass godly faith on to future generations. The Apostle Paul urges every Christian to, “Follow in the steps of the faith of our Father Abraham,” in Romans 4:12. Teaching is not limited to pedagogical actions, but being an example in speech,

conduct, love, faith, and purity to impact children for life according to 1 Timothy 4:12. Although God has given headship to fathers, it is not for abusing kids, but serving kids with the love of Christ. Parents must first be imitators of Christ, so their children will follow their steps in faith. That's authentic intergenerational discipleship.

Conclusion

In scripture, intergenerational and family-oriented discipleship is the foundation for passing traditions and faith on to future generations. Heavy emphasis is placed on the roles of parents, in particular fathers, in teaching and instructing their children in the word of God. Raising them to be disciples of Christ is not optional, as it is a direct command from God to prepare them His kingdom ministry. Thus, scripture teaches that all Christian parents are responsible for leading their household to family discipleship.

CHAPTER THREE

SOCIOCULTURAL AND HISTORICAL REVIEW

Introduction

The main question raised by this project is why the second generation is leaving the Korean immigrant church after graduating high school or college. According to Pyong Gap Min and Dae Young Kim, although first immigrant generations have successfully transmitted religion, they have failed to pass on cultural and lingual heritages to the second generation.¹ They point out that “Korean Protestant immigrants are highly successful in transmitting their church-oriented style of Protestantism to the second generation,” but “Korean Protestant immigrants have failed to transmit their cultural traditions through religion.”² This happened mainly because the second-generation Koreans were influenced by western culture and intentionally eliminated elements of Korean culture from worship service and socio-cultural activities.³ This caused the “silent exodus,” or serious decline in attending Korean church among the second generation.⁴

For a more socio-cultural-historical perspective concerning the transmission of religion in an immigrant community, Lou Yang Cha gave great insight. Cha points out that although there are differences in ethnic culture and language between the Korean immigrant church and Hmong immigrant church, the Hmong community was struggling with the same issue of dissociation

1. Pyong Gap Min and Dae Young Kim, “Intergenerational Transmission of Religion and Culture: Korean Protestants in the U.S.,” *Sociology of Religion* 66, no. 3 (2005): 263.

2. Min and Kim, “Intergenerational Transmission,” 263.

3. Min and Kim, “Intergenerational Transmission,” 263.

4. Min and Kim, “Intergenerational Transmission,” 267.

between the first and second-generation Hmong church because of cultural and lingual conflicts between them.⁵ Likewise, Sharon Kim also agrees that Asian immigrant communities like Korean Americans have very similar issues, such as cultural, racial, and lingual complexities between generations and “Creating and inhabiting an innovative, self-constructed third space.”⁶ Yoonsun Choi and Y. Kim also agreed, “One of the primary challenges parents face is the language barrier, a challenge shared by other immigrant groups as well.”⁷

As in the Korean immigrant religious education system, Cha points out that the Christian education system among Hmong shifted from oral, communal, familial, and experiential learning from the old generation to the compartmentalized and segregated religious, educational systems based on separating different ages and groups. This contributed to the Hmong immigrant churches failing to transmit the heritage of the Christian religion to the next generation.⁸ The age-oriented educational system did not fit the traditional Hmong immigrant community.⁹ This point is crucial for the Korean immigrant church to remember to reach the second generation.

Regarding the educational experiences of second-generation Koreans, S. Steve Kang noted they “Have experienced and internalized a multiplicity of voices, authorities, and values

5. Lou Yang Cha, “Family Ministry Perceptions and Practices in Hmong Christian and Missionary Alliance Churches: A Multiple-Case Study” (PhD diss., The Southern Baptist Theological Seminary, 2016), 20–21.

6. Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 12.

7. Yoonsun Choi and You Seung Kim, “Acculturation and the Family: Core vs. Peripheral Changes among Korean Americans 2,” *Chaeoe Hanin Yon Gu* 2010, no. 21 (August 2010): 149.

8. Cha, “Family Ministry Perceptions and Practices,” 137.

9. Cha, “Family Ministry Perceptions and Practices,” 137.

from both mainstream American society and the Korean American family and church.”¹⁰

According to Kang, religious education for second-generation Korean Americans should take into consideration these sociocultural contexts to effectively transmit the faith.¹¹ To his point, the sociocultural-historical context regarding cultural and lingual conflicts between Korean American generations should be reviewed and researched to prevent the dissociation of the next generation from Korean immigrant churches today.

Ethnic Protestantism in the Korean immigrant community has played a crucial role in forming second-generational culture and religiosity. According to Kelly H. Chong, “Religious participation of Korean Americans tends to be accompanied by an unusually high degree of ethnic identity and consciousness.”¹² Furthermore, Chong says, “Christianity in the Korean-American community, more specifically conservative/evangelical Protestantism, plays a powerful role in the construction, support, and reinforcement of Korean ethnic identity/boundary in second-generation members.”¹³ Therefore, chapter 3 examines in detail the history of Korean immigrant Americans' religious formation and ethnicity to understand the process of second-generational spiritual formation. Without understanding the second generation's sociological-historical characteristics of religiosity and ethnicity, it is impossible to make a proper strategy for discipleship.

10. S. Steve Kang, “The Socioculturally Constructed Multivoiced Self as a Framework for Christian Education of Second-Generation Korean American Young Adults,” *Religious Education* 97, no. 1 (Winter 2002): 81.

11. Kang, “The Socioculturally Constructed Multivoiced Self,” 93.

12. Kelly H. Chong, “What It Means to Be Christian: The Role of Religion in the Construction of Ethnic Identity and Boundary Among Second-Generation Korean Americans,” *Sociology of Religion* 59, no. 3 (1998): 261.

13. Chong, “What It Means to Be Christian,” 261–2.

Koreans are one of the immigrant groups who have come to the United States and rapidly increased over more than one hundred years. The first immigration began in 1903, with 101 Korean immigrants working in Hawaii. By 1960, there were 11,000 foreign-born Koreans in the United States. That number continued to increase until the peak of 1.1 million in 2010.¹⁴ However, this substantial growth has also brought challenges. Adapting to a new culture and society created generational conflicts, cultural conflicts, language problems, social distancing, psychological depression, isolation, and more.

It is important to examine the history of Korean immigration to the United States in order to solve the generational problems Korean immigrants have faced from assimilating. It is central to understanding the foundations of Korean religiosity and culture.

The Initial Motives for Beginning Immigration

The history of the first official Korean immigration to the United States began with arriving at the port of Honolulu, Hawaii, on January 13, 1903.¹⁵ The immigration of Koreans slowed from 1904 to 1905 because of interventions from neighboring nations such as Japan, China, and Russia. Even before the beginning of Korean immigration, there were power struggles with geopolitical and economic hegemony between Japan and the West in the peninsula of Korea. According to Bong Young Choy, the historical situation is described as follows:

14. Cecilia Esterline and Jeanne Batalova, "Korean Immigrants in the United States," *Migration Information Source*, April 14, 2022, accessed December 15, 2022, <https://www.migrationpolicy.org/article/korean-immigrants-united-states>.

15. Won Moo Hurh and Kwang Chung Kim, *Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation* (Cranbury, NJ: Associated University Presses, 1984), 39.

After Korea opened its doors to foreign powers, the peninsula became a semi-colony of Japan and the West. The country was divided into zones of influence of the various foreign powers. The United States obtained mining concessions and communication and transportation franchises. Japanese merchants began to monopolize Korean import and export businesses. Russians were interested in timber concessions. The native handicraft industries and the primitive agricultural economy faced bankruptcy and the national treasury became empty.¹⁶

After the battle between Russia and Japan during 1904–1905, Japan blocked the influx of Korean immigration to the United States. Japan beat Russia, but Korea became a victim as well.¹⁷

Geopolitically, the Sino-Japanese War in 1894 and the Russo-Japanese War in 1904–1905 were mainly concerned with controlling the Korean Peninsula, and eventually, Japan won both wars.¹⁸

In 1905, after the war, Japan declared Korea a protectorate, and Korea was annexed to Japan in 1910 as a colony of Japan.¹⁹ Under Japanese control, Koreans weren't allowed to emigrate to the United States from 1910–1945 except as “picture brides” who were going to join a prospective husband in Hawaii.²⁰

Initially, Koreans immigrated for many reasons: heavy taxation from the Korean government, famine, poverty, foreign invasions, the inability of the government, high educational learning demands, and the allure of new life in the new land.²¹ According to Hurh

16. Bong Youn Choy, *Koreans in America* (Chicago: Nelson Hall, 1979), 73.

17. Hurh and Kim, *Korean Immigrants in America*, 40.

18. Illsoo Kim, *New Urban Immigrants: The Korean Community in New York* (Princeton: Princeton University, 1981), 19.

19. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, *Korean Americans and Their Religion: Pilgrims and Missionaries from A Different Shore* (University Park, PA: The Pennsylvania State University Press, 2001), 7.

20. Hurh and Kim, *Korean Immigrants in America*, 40.

21. Warren Kim, *Koreans in America* (Seoul, Korea: Po Chin Chai, 1971), 7.

and Kim, the driver of immigration was primarily “The U.S. demand for inexpensive labor in sugar plantations in several reasons for the increasing labor demand” because “labor shortages in the sugar plantations became acute, especially inexpensive Asian labor.”²² Although there were very attractive advertisements from David W. Deshler of the American Trading Company in Seoul, they weren’t very successful in recruiting Korean emigrants to the United States.²³

American missionaries also encouraged Koreans to emigrate to Hawaii for work. Nearly half of the first Korean immigrants were from Reverend Jones’s Yongdong church in Inchon, Korea, in 1902.²⁴ According to Harold Kakwon Sunoo and Sonia Shin Sunoo, American missionaries had encouraged church members to join this beginning of immigration. Sunoo says, “It took Rev. George H. Jones’ persuasive sermon to entice his congregation members to fill the first ship which left Inchon port on December 22, 1902, arriving in Honolulu on January 13, 1903,” and “nearly half of the 101 immigrants on the first ship were from Rev. Jones’ Yung Dong Church in Inchon.”²⁵ For this reason, the early Korean immigrants were affiliated with Christian churches, while other ethnic groups like the Japanese and Chinese were not strongly

22. Hurh and Kim, *Korean Immigrants in America*, 44.

23. Hurh and Kim, *Korean Immigrants in America*, 45.

24. Hurh and Kim, *Korean Immigrants in America*, 45.

25. Rev. George H. Jones was an American missionary sent from the United Methodist Church, and also known by his Korean name, Won-shi Oh. His main parish was placed on Youngdong Church in Inchon, and also his mission branches were located at Seoul and Pusan, which were largest cities in Korea. Pyong Gap Min and Jung Ha Kim, *Religions in Asian America: Building Faith Communities* (Walnut Creek, CA: Altamira Press, 2002), 209. Harold Hakwon Sunoo and Sonia Shin Sunoo, “The Heritage of the First Korean Woman Immigrants in the United States, 1903–1924,” *Korean Christian Journal* no. 2 (Spring 1977): 146, quoted in Hurh and Kim, *Korean Immigrants in America*, 45.

involved with churches.²⁶ Korean immigrants were given attractive opportunities from several origins and spheres of people to emigrate to the new land.

Although immigration from Korea officially ceased from 1910–1945 because of the Japanese protectorate annexation of Korea and the American immigration quota levied against Asian immigrants from 1924–1965, there were still waves of Korean immigrants.

According to Pyong Gap Min, the waves of early Korean immigration are divided into three periods. The first wave arrived as laborers in Hawaii from 1903–1924. The second wave came because of liberation from Japanese occupation and the Korean War from 1951–1965. The third wave arrived from 1965 to the present due to the revision of the national origin quota in 1965.²⁷

Socio-historical Review on Early Immigrants (1902–1924)

The first wave of Korean immigrants was begun by 101 Korean immigrants on January 13, 1903. It was comprised of 55 men, 21 women, and 25 children, who arrived in Honolulu, Hawaii, primarily as laborers. During the three years from 1903 to 1905, a total of 7,226 Koreans came to work on Hawaiian sugar plantations. There were 6,048 males, 637 women, and 541 children.²⁸ From this statistic, a scholar points out that the Korean family labor unit was unique from the all-male laborers of Japanese and Chinese immigrants during that time.²⁹ However, the

26. Sunoo and Sunoo, “The Heritage of the First Korean Woman Immigrants,” 146.

27. Pyong Gap Min, “A Four-decade Literature on Korean Americans: A Review and A Comprehensive Bibliography,” *Koreans in North America: Their Experiences in the Twenty-First Century* (December 2012), accessed December 16, 2022, https://scholar.google.com/citations?view_op=view_citation&hl=en&user=iFPHE-QAAAAJ&cstart=20&pagesize=80&citation_for_view=iFPHE-QAAAAJ:W7OEmFMylHYC.

28. Kim, *Koreans in America*, 10.

29. Min and Kim, *Religions in Asian America*, 189.

sex ratio of Korean immigrant laborers was unbalanced because male laborers were highly dominant.

The Korean immigrants were composed of many different social classes, such as “Semiskilled urbanites, low-ranking government officials, peasants, ex-soldiers, students, and political refugees from Korea.”³⁰ These laborers from diverse social backgrounds also came from cities such as Seoul, Pusan, Wonsan, Inchon, and Chinnampo.³¹ Their expectations were focused on better economic opportunities and promoting their social stance. Although their expectations of living in an attractive and successful country were met initially, their actual life at sugar plantations was severely hard, and it was tough to sustain their life in the new land. According to Hurh and Kim, the early Korean immigrants left earlier than Japanese and Chinese immigrants because of the hard labor conditions of laboring. They explain the reason why they left earlier by saying,

The conditions on the plantations were deplorable for any worker—extremely hard work under the hot sun for low wages (65 cents for a man, 50 cents for a woman, for a ten-hour workday), no chance for promotion, and communal living quarters isolated from the outside world. By 1910 nearly one-third of the male laborers had left the plantation for the mainland United States (1,999 men and 12 women). During the period 1921 to 1926, the total number of Korean laborers on plantations was reduced by more than half (3,025) from the 1903–1905 period.³²

Although the early Korean immigrants had dreamed that America would be a fantasy land to fulfill their dreams, their reality was substantially different from their expectations. There was ethnic discrimination, prejudice against Asian people, and hard labor. Furthermore, their living

30. Min and Kim, *Religions in Asian America*, 190.

31. Min and Kim, *Religions in Asian America*, 190.

32. Hurh and Kim, *Korean Immigrants in America*, 46.

quarters were shared camp bunks like those of slaves.³³ According to Choy, the Korean immigrants wanted to return to Korea. He says, “They believed they were helpless human beings living in the white peoples’ society, and they dreamed of going back to their homeland as soon as Japanese domination ended.”³⁴

Korean immigrants were racially and ethnically segregated, which propelled their isolation and strong ethnic attachment. In spite of their hardships, the church was created to function as a central place for educational and socio-cultural missions in the Korean immigrant community.³⁵ According to Hurh and Kim, the thrust of the early Korean immigrants “Can be characterized as a considerable degree of acculturation, some occupational mobility, extensive religious involvement, virtually no social assimilation, and strong ethnic attachment.”³⁶

For the Korean immigrant community, the establishment of the church was crucial for missional, social-cultural, educational, and even political functions. The first Korean immigrant church was established as they arrived in Hawaii in 1903.³⁷ Every church focused on teaching American education and Korean language and culture to educate children about their national and traditional roots. According to Warren Kim, there were 31 Korean Christian missions in Hawaii by 1905, and approximately 2,800 members of churches were registered out of 7,000 Korean immigrants during 1904–1905.³⁸ Churches even opened their educational system as a

33. Kim, *Koreans in America*, 12.

34. Choy, *Koreans in America*, 78.

35. Hurh and Kim, *Korean Immigrants in America*, 48.

36. Hurh and Kim, *Korean Immigrants in America*, 48.

37. Kim, *Koreans in America*, 29.

38. Kim, *Koreans in America*, 29.

night school for children to learn the Korean language and culture. This trend has continued to establish language schools in the church. From 1907 to 1914, language school to teach Korean and culture was increased to 21 Korean language schools in Hawaii, while six language schools were founded in San Francisco, Los Angeles, Sacramento, and elsewhere.³⁹

At the beginning of Korean immigration, the religious motivation from American missionaries played a crucial role in encouraging Korean Christians, who were strongly imbued by a tradition of Confucianism to worship ancestors, to depart from the mainland to head to the United States. These Christians were mostly from the northern ports and towns in Korea, where they had been engaged in their personal works as missionaries were working on those ports and towns. According to Illsoo Kim, the early churches in Hawaii were strongly linked with the influences of American missionaries to encourage their church members to emigrate to Hawaii to labor at Sugar plantations.⁴⁰ Illsoo Kim points out that “American missionaries thus played a decisive role in selecting Koreans for emigration, and this largely explains why Protestant churches became a major community organization in the Hawaiian Islands.”⁴¹ Kim states, “Even non-Christian immigrants participated in church life because churches provided the only opportunities for social interactions.”⁴² This unique characteristic of the religious and sociocultural structure at the beginning of Korean immigration to Hawaii opened them up to welcome religious believers, students, and even political refugees.

39. Kim, *Koreans in America*, 43–44.

40. Kim, *New Urban Immigrants*, 23.

41. Kim, *New Urban Immigrants*, 23.

42. Kim, *New Urban Immigrants*, 23.

The increasing tide of Korean immigration was quelled after 1905 by Japanese officials who didn't allow Koreans to emigrate to the United States because Japan's government wanted to protect the Japanese. Instead, because of the unbalanced sex ratio of 10 men to 1 female, there were exchanges of photographs between males and females from 1910–1924.⁴³ These females were called the “picture brides” and were generally young women. These picture brides arrived to marry one of the 4000 estimated bachelors. Bachelors were so stressed and hopeless with loneliness in the compound that they frequently struggled with drinking, gambling, fighting, and disrupting the compound.⁴⁴ Finally, although there were not enough to provide a bride for every bachelor, a total of 1,066 pictures came to the United States from 1910 until the passing of the Immigration Act of 1924.⁴⁵

Although official Korean immigration to the United States ceased because of the revised Immigration Act of 1924, a limited number of Korean immigrants, such as students and political refugees from Japanese persecution, still arrived in the United States.⁴⁶ Furthermore, during this colonial period under Japan from 1910 to 1945, Korean American nationalism to actively participate in the movement for independence from Japan increased among Korean immigrants. The church was a central gathering place for people participating in the independence movement by providing money to the provisional government and supporting a religious necessity.⁴⁷ The

43. Hurh and Kim, *Korean Immigrants in America*, 42.

44. Kim, *Koreans in America*, 22.

45. Min and Kim, *Religions in Asian America*, 190.

46. Hurh and Kim, *Korean Immigrants in America*, 48.

47. Min and Kim, *Religions in Asian America*, 191.

church was regarded as “an important engine of Korean nationalism.”⁴⁸ The church in Hawaii, as well as in other places like Los Angeles, functioned as “the religious arm of patriotic political organizations.”⁴⁹ Whenever they gathered every Sunday, their worship services were practiced, but also they renewed their commitment to revival and freedom in the homeland of Korea.⁵⁰

The church was essentially purposed to preserve religious and national identity and regain their homeland from Japan by diligently pursuing high education, economic success, freedom, and human equality.⁵¹ According to Lee Houchins and Chang-su Houchins, since Korean immigrants were completely cut off from their homeland because of the annexation of Korea under Japan in 1905, Korean immigrants were in danger of losing their ethnic identity, so they preserved it by participating in the politicized church and being involved in the Korean ethnic community.⁵²

Therefore, Korean immigrants without their own liberated country were firmly committed to quality children’s education even though most adults worked hard every day. The first immigration generations believed that they couldn’t win over Japan without learning about their own nation and culture or prioritizing education.⁵³ For this reason, Ronald T. Takaki states that by 1920, Koreans on the mainland had the lowest illiteracy rate among all Asian immigrants

48. Ronald T. Takaki, *Strangers from a different Shore: A History of Asian Americans* (New York: Back Bay Books, 1998), 278.

49. Takaki, *Strangers from a different Shore*, 278.

50. Takaki, *Strangers from a different Shore*, 278.

51. Takaki, *Strangers from a different Shore*, 280.

52. Lee Houchins and Chang-su Houchins, “The Korean Experience in America, 1903–1924,” *Pacific Historical Review* 43, no. 4 (November 1974): 548.

53. Houchins and Houchins, “The Korean Experience in America,” 548.

because they believed that, “Language was a vital basis for a Korean cultural and national identity.”⁵⁴ However, for the second generation of Korean immigrants, their personal goals for life in America were drifting away from those of the first Korean immigrants.

Socio-historical Review on Complex Immigrants (1924–1964)

Since The Immigration Act of 1924, in which American immigration quotes were levied against Asian immigrants, no Korean immigrants were officially permitted to enter the country or become citizens until the passing of the McCarran Walter Act in 1952.⁵⁵ The quota restrictions continued until the end of World War II and lasted from 1924 until 1965.⁵⁶ Korean immigrants were subjected to discrimination just as other East Asian immigrants from China, Japan, and Mongolia.⁵⁷ Korean immigrants in California, in particular, were victimized by the anti-Oriental movement, which showed the systemic racism against East Asians.⁵⁸

Under the Immigration Act of 1924, although the total number of immigrants permitted to enter the United States was 150,000, the minimum quotes allowed for each country were designated for Asians. For instance, based on the proportionate number of the particular nationality living in the United States, Chinese immigrants were assigned a quote of only 105; however, an actual number was not given until the end of World War II. Likewise, a quote for

54. Houchins and Houchins, “The Korean Experience in America,” 548.

55. Min and Kim, *Religions in Asian America*, 190–91.

56. Hurh and Kim, *Korean Immigrants in America*, 40.

57. Kim, *New Urban Immigrants*, 23.

58. Kim, *New Urban Immigrants*, 23.

Korean immigrants was not given either.⁵⁹ All Asians were largely prohibited from becoming naturalized citizens, and even alien wives of Asian American citizens were totally forbidden by the Immigration Act of 1924.⁶⁰ According to the immigration law, “No alien ineligible for citizenship shall be admitted to the U.S.”⁶¹ For Korean immigrants even before the peninsula of Korea was annexed to Japan in 1910, Korean immigration was not allowed by the Japanese government. That is why Korean immigration decreased with the beginning of colonial rule under Japan in 1905. Data for Korean immigration to the United States does not appear in records of the U.S. Immigration and Naturalization Services during this historical period.⁶² Likewise, the inflow of picture brides from Korea also ceased under the immigration law known as the Oriental Exclusion Law of 1924.⁶³ Korean immigration did not resume until the 1950s.

Although Korean immigration was prohibited, Koreans still pursued higher education and freedom from Japan in the United States. From 1899 to 1940, 891 Korean students came to the United States.⁶⁴ The earliest group of 64 Korean students arrived from 1899–1909 from the middle class in Korea, and the second group of 541 Korean students was accepted by the United States as political refugees without Korean passports because the US government was sympathetic to those who were persecuted under Japan’s colonial rule.⁶⁵ The third group of 289

59. Hurh and Kim, *Korean Immigrants in America*, 40.

60. Hurh and Kim, *Korean Immigrants in America*, 41.

61. Hurh and Kim, *Korean Immigrants in America*, 41.

62. Min and Kim, *Religions in Asian America*, 191.

63. Hurh and Kim, *Korean Immigrants in America*, 41.

64. Kim, *Koreans in America*, 23.

65. Hurh and Kim, *Korean Immigrants in America*, 48–9.

Korean students arrived in the United States with Japanese passports from 1921–1940.⁶⁶

Although the majority of this third group returned to Korea when they completed their educational degrees in America, some remained in the United States. As of 1940, approximately 600 Korean students were accepted as permanent residents in the United States.⁶⁷

According to Warren Kim, it was difficult for Korean students in the new land to sustain their living and educational costs by working at farms, railroads, fisheries, and mines. Kim states, “Those in the cities worked as cooks, kitchen helpers, waiters, houseboys, and janitors,” and “some had small businesses such as restaurants, vegetable stands, barber shops, second-hand furniture stores, rooming houses, groceries, but none had sufficient capital.”⁶⁸ Their living in the United States was like a battle every day between school and temporary jobs.

Since Korean immigrants were officially prohibited from 1910–1924, approximately one-quarter of the 4,000 estimated bachelors in Hawaii married the 1,066 picture brides from Korea. Other bachelors stayed single because they refused to marry other races. However, the bachelors who married picture brides and had children born in the United States substantially increased their social and communal activities by establishing organized churches or language night schools.

When the second-generation Koreans in Hawaii were born, their focus changed from the first Korean immigrants’ ethnic centrality toward more complicated socio-cultural American ideals. According to Bernice B. H. Kim, although the first Korean immigrants wanted to preserve ethnicity and traditional culture through religion and education, the second generation rapidly

66. Kim, *Koreans in America*, 24.

67. Hurh and Kim, *Korean Immigrants in America*, 49.

68. Kim, *Koreans in America*, 26.

changed into Americanized hybrid generations who were very different from their parents.⁶⁹

Bernice B. H. Kim explains the generational conflicts at that time as follows:

While the energy and resources of the old folk were consumed by efforts at making a living and agitating for independence for their former country, their children passed them by and there ensued a conflict between old Korea and young America. Within a generation the change from Korean to American ideas and practices has taken place. The transition has been too rapid and heedless for the preservation of a well-integrated personality. An attempt to incorporate quickly new ideas and practices, no doubt, forms a major factor in the comparatively high proportion of youthful delinquents.⁷⁰

The acculturation and assimilation of the second generation into the host society happened faster than it did for their parents' generation, causing a serious conflict between them.

Another cause of conflict between generations was language. The first generation was not as competent in the use of English, while the second generation was born in Hawaii and fully proficient. The first generation didn't have educational opportunities to learn English; instead, they worked all day long for economic success and the independence of Korea from Japan. However, the second generation had many opportunities to earn a quality education. During this period, most kids joined Korean language schools at young ages. However, when they became adolescents, many refused to participate in language schools because they thought Korean was rarely used. They spoke Korean only at home and were reluctant to use it. After leaving language schools, many completely forgot their parental language.⁷¹ Naturally, these differing perceptions of the importance of tradition and culture led to misunderstandings.

According to Bernice B. H. Kim, this generational conflict had three main causes:

69. Bernice B. H. Kim, "The Koreans in Hawaii," *Social Science* 9, no. 4 (October 1934): 412.

70. Kim, "The Koreans in Hawaii," 412.

71. Kim, "The Koreans in Hawaii," 412.

Against the general background and setting of poverty and nationalistic aspiration, the older generation soon found a barrier of misunderstanding between themselves and the younger generation growing up. The following were and still are some of the major points of conflicts: (1) Language. The Hawaiian-born Korean can speak English better than Korean and tends to speak and know less of the ancestral tongue. In some families, parents and children can converse only upon the simplest matters of everyday life. (2) Filial piety. Usually, the younger generation does not truly understand the meaning of filial piety, and the older generation is dogmatic in its demands and wishes. The ensuing criticisms from the old people tend to augment the misunderstanding. (3) Social freedom. The average adolescent boy and girl are left without useful guidance and receive only adverse criticisms from the older people. The Korean customs of maidenly modesty and seclusion still forms the ideal of the parents and because of its inflexibility has perhaps caused more unnecessary conflicts and unhappiness than any other single factor.⁷²

The first-generation Korean immigrants were well-educated in Confucianism, emphasizing practices of filial piety under rigid discipline from parents and older people. However, the second-generation Koreans were well-educated in American culture and sub-Americanized evangelism, which emphasizes social freedom and personal independence. There was no strong racial and ethnic affinity between them, causing their conflicts to grow as their children became adolescents and adults. The second generation was Americanized in culture, education, and even lifestyle, while the first generation wanted to preserve their own ethnic culture and philosophy of the motherland. Bernice B. H. Kim was worried about these conflicts because the second generation didn't have the right guidance from their parents' generation to pass on in the future.⁷³

After the Korean War in 1950–1953, the post-Korean War Korean immigrants arrived in the United States from 1951–1964. The post-Korean War Korean immigrants were very different from the pre-Korean War immigrants because they consisted of Korean wives of American servicemen, war orphans, and professional workers. In contrast, the pre-Korean War immigrants

72. Kim, "The Koreans in Hawaii," 412.

73. Kim, "The Koreans in Hawaii," 413.

were mostly farmers or illiterate.⁷⁴ From 1950–1975, 28,205 Korean wives of American servicemen arrived in the United States, and 6,293 Korean war orphans came to America through international adoptions.⁷⁵

The Korean wife of an American serviceman was socially placed in marginal status from the host society and even Korean immigrant society. According to Bok-Lim Kim, “The couple has two or fewer children and have practically no organizational affiliations, with extremely limited participation in social activities.”⁷⁶ The Korean wives of American servicemen had experienced the most painful marginality and isolation. They encountered a number of challenges: culture shock, lacking formal education and occupational skills, isolation, lacking communication among family members, high divorce rates, and a feeling of alienation from society.⁷⁷ Bok-Lim Kim states that the wives of American servicemen also suffered from physical abuse, suicide or suicide attempts, and physical disorders.⁷⁸

Although there were no records of how many war orphans were produced during the Korean War, huge numbers of orphans arrived in the United States. Among them, around 46 percent were white Koreans, 41 percent were full Koreans, and the rest were black Koreans.⁷⁹ In general, the families who adopted Korean war orphans were very satisfied because they were

74. Hurh and Kim, *Korean Immigrants in America*, 49.

75. Hurh and Kim, *Korean Immigrants in America*, 49–50.

76. Bok-Lim Kim, “Asian Wives of U.S. Servicemen: Women in Shadows,” *Amerasia Journal* 4, no. 1 (1977): 103.

77. Hurh and Kim, *Korean Immigrants in America*, 50.

78. Bok-Lim Kim, “Asian Wives of U.S. Servicemen,” 103.

79. Won Moo Hurh, “Marginal Children of War: An Exploratory Study of American Korean Children,” *International Journal of Sociology of the Family* 2, no. 1 (March 1972): 16.

from the middle class and Protestant families who were largely religious and humanitarian.⁸⁰

These war orphans were rarely connected with Korean identity but were regarded as American or Korean American. They were very well educated and protected by supportive families in American homes.

From 1945–1965, six thousand Korean students arrived in the United States for higher education and training skills.⁸¹ Although it is not reported how many students became permanent residents or returned to Korea after graduation, many of them were probably placed permanently in the United States because of better economic opportunities, higher education, and life without war and military rule.

Socio-historical Review on Recent Immigrants (1965–present)

The Immigration and Naturalization Act of 1965 took effect in 1968 and replaced the racial discrimination embedded in the National Origins Act of 1924. The total quotas for Asian immigrants were drastically increased. As a result, a huge number of Korean immigrants entered the United States. This new legislation impacted the composition of Asian immigration. The immigration quotas for Korean immigration were changed from 0.7 percent to 3.8 percent from 1965 to 1973.⁸² This revised immigration legislation favored family ties and professional occupations. Illsoo Kim says, “Unlike the older immigrants, most of whom were illiterate, poor,

80. Hurh and Kim, *Korean Immigrants in America*, 51.

81. Kim, *Koreans in America*, 26.

82. Hurh and Kim, *Korean Immigrants in America*, 53.

and low-skilled laborers intermingled with some few highly educated political refugees, a majority of new immigrants are well-educated, skilled, urban-middle-class Koreans.”⁸³

Unlike the immigrants pre-1965, the majority of new Asian immigrants who entered the United States were young and female.⁸⁴ From 1971–1973, around 67.8 percent of all Korean immigrants were less than thirty years old, while the average age in the United States in 1970 was 51.5 percent. From 1975–1977, around 44 percent of Korean immigrants were under twenty years old.⁸⁵ Korean immigrants were also a more highly educated group compared to other immigrants. For instance, in 1970, around 71 percent of Korean immigrants completed their college degrees, whereas only 11 percent of the total U.S. population had college graduate degrees in 1970.⁸⁶

The third wave of Korean immigrants was immense. Korean immigrants increased from 2,492 in 1966 to 30,803 in 1976.⁸⁷ More than 30,000 Koreans immigrated annually from 1976 to 1990, making them the third largest group of immigrants during this period, following Mexicans and Filipinos.⁸⁸ After the peak in 1987, when about 36,000 Korean immigrants entered the United States, the number of Korean immigrants started to decrease gradually. For example,

83. Kim, *New Urban Immigrants*, 24.

84. Kim, *New Urban Immigrants*, 54.

85. Kim, *New Urban Immigrants*, 54.

86. Kim, *New Urban Immigrants*, 55.

87. Kim, *New Urban Immigrants*, 26.

88. Pyong Gap Min, *Changes and Conflicts: Korean Immigrant Family in New York* (Needham Heights, MA: Allyn & Bacon, 1998), 10.

there were around 16,000 in 1994. Potential immigrants have not emigrated to the United States due to the economic growth and political stability in South Korea.⁸⁹

According to the U.S. census, the number of Koreans living in the United States by 1970 was 70,598, but that number rapidly increased to 357,393 by 1980 and 798,849 by 1990.⁹⁰ It gradually reached 864,125 in 2000 and then jumped to 1.1 million in 2010.⁹¹ Additionally, according to census data compiled by the Korean American Data Bank at Queens College, on August 29, 2015, the single-race population of Korean Americans in the United States in 2000 was 1,076,872, and it grew to 1,423,784 in 2010. The number of multi-race Koreans born to a single-race Korean and another American was 283,038 in 2010. Therefore, it is clear that the population of Korean immigrants in the United States has increased dramatically since the Immigration and Naturalization Act of 1965.

Eighty percent of the old Korean immigrants from 1903–1905 were bachelors, but in the sample case in Los Angeles in 1979, 79 percent were young and married couples. In the Chicago case sample in the 1970s, the average household size was three to four. In Los Angeles in 1979, the average age was 31–40, and 80 percent of immigrants were 21–50.⁹²

The occupations of Korean immigrants in Los Angeles in 1979 were categorically found to be professionals and semiprofessionals, proprietors and managers, white-collar workers,

89. Min, *Changes and Conflicts*, 11.

90. Min and Kim, *Religions in Asian America*, 196.

91. Zie Zong and Jeanne Batalova, “Korean Immigrants in the United States,” *Migration Information Source*, December 3, 2014, accessed December 23, 2022, <http://www.migrationpolicy.org/print/15143#.VIANeN-rRPV>.

92. Hurh and Kim, *Korean Immigrants in America*, 56.

skilled workers, and semiskilled and unskilled workers.⁹³ Min and Kim state, “While Koreans who came into the United States under the 1965 Immigration Act were mostly well-educated, middle-class professionals, Korean who arrived under the Immigration and Nationality Act Amendment of 1976 (and the Immigration Reform and Control Act of 1986)—which limited the number of entries for professionals by favoring family reunification of U.S. citizens—were a variety of educated people from skilled background.”⁹⁴ Generally, the selected Korean immigrants were young, married, well-educated, and skilled.

Korean immigrants were largely motivated to emigrate to the United States to achieve a high economic standard of living and pursue educational opportunities. Korean immigrants’ minds concentrated on giving their kids better opportunities for higher education, particularly to enter prestigious colleges or universities.⁹⁵ For Korean immigrants, when their economic prosperity was achieved, their priority shifted to the importance of educating children within high levels of educational organizations, which was more important than other goals.⁹⁶

After arriving at the peak number of Korean immigrants in 1987, the number entering the United States started to decrease gradually or level off. The reduction was caused by economic prosperity and political situations in South Korea during recent decades. In the 1970s, there was an enormous difference in economic conditions and living standards between Korea and the United States. Koreans from the middle or upper classes had to enter the United States in order to

93. Hurh and Kim, *Korean Immigrants in America*, 59.

94. Min and Kim, *Religions in Asian America*, 196.

95. Min, *Changes and Conflicts*, 11.

96. Min, *Changes and Conflicts*, 11.

reach a standard of living that was very similar to that of the American middle class. However, in the 1990s, middle and upper-class Koreans chose to stay in the homeland because of an economic boom, improved education, and better social freedom in Korea.⁹⁷

There are two years, 1988 and 1992, which have become the years marking significant historical changes in immigration in Korean American communities—1988 was the first year of the returning migration from the United States to South Korea because of the 1988 Olympic Games in Seoul hosted by South Korea and 1992 changed the pattern of leadership in Korean American communities after the L.A. riot/uprising occurred in Koreatown in Los Angeles from April 29 to May 2, 1992.⁹⁸ Just a few years after the 1988 Olympic Games in Seoul, the L.A. riot/uprising took place on the south-central spread of Koreatown in Los Angeles, doing \$346,962,394 worth of damage to properties and businesses.⁹⁹ The L.A. riot/uprising accelerated a fundamental change in the Korean American communities and prompted them to reassess their own sociological and political status in the U.S. These events sparked changes in the patterns of immigration among Korean American communities.

After the 1988 Olympic Games in Seoul, Korean Americans saw the economic boom and industrial progress in South Korea and started to return to South Korea. Three thousand Korean Americans in 1988 and 4,000 in 1989 emigrated from the United States to South Korea. From 1990–1995 5,000–6,000 more emigrated each year.¹⁰⁰ According to the U.S. Immigration and Naturalization Service, this increase in returning to Korea happened simultaneously with the

97. Min, *Changes and Conflicts*, 11.

98. Min and Kim, *Religions in Asian America*, 200.

99. Min and Kim, *Religions in Asian America*, 201.

100. Min and Kim, *Religions in Asian America*, 201.

gradual decline of Korean immigrants entering the United States, even though the trend was temporary.

With the reverse immigration of Korean Americans, new and urgent voices from the second-generation Korean Americans who were fluent in English started to rise up publicly to defend and protect the community of Korean Americans after the L.A. riot/uprising.¹⁰¹ As Min and Kim states about the leadership changes from the impact of the L.A. riot/uprising, “This leadership change, from the predominantly Korean-speaking first generation to the mostly English-speaking Korean Americans in the community, was not necessarily a ‘natural’ generational shift in leadership as in other racial-ethnic communities but was mostly a result of a particular historical event that necessitated such a drastic change.”¹⁰²

A turbulent historical event changed the landscape of Korean Americans’ leadership with the rising up of second-generation Koreans. They became visible and influential in both Korean American communities and the mainstream United States. Korean American leadership in the community was transmitted by new first-generation Korean immigrants who came from Korea rather than second generations after 1968.¹⁰³ Also, the number of second-generation Koreans born in America is rapidly increasing, while the first generation of Korean immigrants from Korea is continually becoming old and dying. Peter T. Cha argues, “Given these demographic trends alone, many Korean pastors and lay leaders are beginning to acknowledge that the future

101. Min and Kim, *Religions in Asian America*, 201.

102. Min and Kim, *Religions in Asian America*, 202.

103. Min and Kim, *Religions in Asian America*, 202.

of their congregations depends on their ability to attract and partner with second-generation young and middle-age adults.”¹⁰⁴

Sociological Characteristics of Korean Immigrants

In adjusting to a new life and forming an ethnic church, regardless of the different class backgrounds of Korean immigrants after 1965, Korean immigrants have strived to achieve their own American dream of being economically and materialistically successful in the United States. Their striving passion in the new land has formed racial-ethnic churches and communities across class lines, in effect, being racialized and locked from the broad labor market in the United States. Further, their racial-ethnic emphasis originality has been propelled by becoming marginalized and isolated as a racial-ethnic minority.¹⁰⁵

Korean immigrants often have had degraded and cheap jobs and could not be part of mainstream society, departing from the strong confidence of American class consciousness. Although Korean immigrants have had high educational backgrounds and professions in Korea, their inconsistent job status has caused “first-generation Korean Americans [to] often turn to their own ethnic church for both social and spiritual solace.”¹⁰⁶ Within ethnic churches, Korean Americans have acquired meaning and respect, being called as deacons, elders, and community leaders, and having a higher socioeconomical status in the new land. In the formation of Korean

104. Peter T. Cha, “Developing a Healthy Second-generation Korean American Ministry in the Postmodern World: A Case Study,” *American Baptist Quarterly* 21, no. 3 (September 2002): 348.

105. Min and Kim, *Religions in Asian America*, 197.

106. Min and Kim, *Religions in Asian America*, 198.

immigrant churches, they have often emphasized the necessity of socioeconomic demands along with community programs.

According to Marion Dearman, many Korean churches aim to perform “many social, educational, and economic functions in addition to their religious functions.”¹⁰⁷ Dearman explains the social character of religious participation in that Korean immigrants have received significant social benefits from church. He says,

The benefits received from their attendance, in ranking order, are (1) peace of mind, (2) fellowship, (3) receiving information of various kinds of about American society or problems immigrants face, (4) educational benefits—e.g., children learn to speak Korean or parents learn to speak English in church-sponsored classes, and (5) opportunity to participate in Korean society by attending church. Most of these benefits, it will be noted, are social in character, rather than religion.¹⁰⁸

For Korean immigrants, church participation has become a way of life to survive difficult situations in the strange land. Churches have often functioned as socio-cultural and educational centers. Bong-Youn Choy also points out that “the Korean churches became educational and social-service centers for Koreans in America.”¹⁰⁹ Hurh and Kim agree that “the Korean church: (1) functions as a social center and a means of cultural identification (specifically for language and traditional values); (2) serves an educational function by teaching American-born Koreans

107. Marion Dearman, “Structure and Function of Religion in the Los Angeles Korean Community: Some Aspects,” in *Koreans in Los Angeles: Prospects and Promises*, ed. Eui-Young Yu et al. (Los Angeles: California State University, 1982), 177.

108 Dearman, “Structure and Function of Religion,” 176.

109. Choy, *Koreans in America*, 258.

the Korean language, history, and culture; and (3) keeps Korean nationalism alive” as “the second most important reason for attending church.”¹¹⁰

According to Hurh and Kim, Korean immigrants’ participation in church was higher than that of any other Asian group except Filipinos. They explain it clearly:

Compared with Chinese and Japanese immigrants, Korean immigrants have certainly been known as “churchgoer.” Kim’s (1978) study on Asian-Americans in the Chicago area revealed that the church participation of Korean immigrants was greater than that of any other Asian group except the Filipinos. About 32% of Kim’s Chinese sample, 28% of the Japanese sample, and 71% of the Korean sample were affiliated with Christian churches. According to our recent studies in the Los Angeles and Chicago areas, 69.9% of the Los Angeles Koreans and 76.8% of the Chicago Koreans were affiliated with Korean ethnic churches, and the vast majority of the church affiliates (83.5% of the former and 78.3% of the latter) attended church at least once a week (Hurh and Kim 1984a, 1988).¹¹¹

According to Pyong Gap Min, although only about 25 percent of Koreans attend Christian churches, most Korean immigrants have already attended churches before their arrival in the United States.¹¹² These Korean immigrants have originated from a broad area of middle-class and urban backgrounds, in which they have often experienced Christianity heavily in Korea. This sociological trend contributes significantly to “a disproportionate representation of Christians among Korean immigrants.”¹¹³ Hurh and Kim also rightly insist that since “the transplanted Korean church in Hawaii left a legacy of providing Koreans with both Christians and ethnic fellowship,” secular, ethnic organizations are not able to separate the place of the ethnic church from the general Korean immigrant community in the United States, while “Chinese and

110. Won Moo Hurh and Kwang Chung Kim, “Religious Participation of Korean Immigrants in the United States,” *Journal for the Scientific Study of Religion* 29, (January 1990): 21.

111 Hurh and Kim, “Religious Participation of Korean Immigrants,” 20.

112. Min, *Changes and Conflicts*, 13.

113. Min, *Changes and Conflicts*, 13.

Japanese immigrants have developed strong secular, ethnic organizations based on regional and kinship ties.”¹¹⁴

The role of Korean immigrant churches is clearly shown in terms of the sociological perspectives and historical foundations as follows. According to Hurh and Kim, “First, the Korean ethnic church has historically been the most well-established social, cultural, and educational center for Korean in the United States,” and “the Korean church has also traditionally functioned as a ‘reception center’ for the newly arrived immigrants.”¹¹⁵ They continue to say, “Second, the Korean church has been the most inclusive and accessible social institution for Korean in the United States. Regardless of sex, age, or socioeconomic status, every Korean immigrant is invited (or even solicited) to join the ethnic church.”¹¹⁶ They point further out in detail, “Thirdly, when compared with other Korean ethnic organizations (e.g., alumni associations, sport clubs, ethnic business associations), the church also provides the immigrants with frequent and regular opportunities (at least once a week) for primary group and secondary group interactions. The ethnic church usually provides not only a communal bond (the primary group) but also a certain *Gesellschaft* (the secondary group) which the immigrant left behind.”¹¹⁷ Additionally, the urban-middle background of Korean immigrants has benefited positively to help them better in the process of their settlement. However, these higher

114. Hurh and Kim, “Religious Participation of Korean Immigrants,” 29.

115. Hurh and Kim, “Religious Participation of Korean Immigrants,” 30.

116. Hurh and Kim, “Religious Participation of Korean Immigrants,” 30.

117. Hurh and Kim, “Religious Participation of Korean Immigrants,” 30.

backgrounds from Korea have also been very stressful “due to their unemployment, labor market disadvantage, and social marginality.”¹¹⁸

The ethnicity within the family of Korean immigrants in the process of assimilation goes deeper and more solid by parents intentionally preserving and maintaining the core values of tradition and transmitting them to their children. According to Yoonsun Choi and You Seung Kim, many Korean American parents are worried that “their children are growing up as a racial and cultural minority, which, they believe, is likely to impede children’s development and future prospects.” So, “to protect their children, parents focus quite intensely on ethnic socialization within the family.”¹¹⁹ Many Korean immigrant parents believe this solid bond of ethnicity within the family because “a clear sense of ethnic identity and the deliberate preservation of the tradition helps buffer the risks and negativities derived from being an ethnic and cultural minority in this country.”¹²⁰

Choi and Kim argue that “Korean-American youth are aware of their minority status and cultural differences but have a positive and strong sense of ethnic identity as Korean-Americans, which also might be a sign of successful familial, ethnic socialization.”¹²¹ Parental intentionality of cultural socialization is very important “to increase children’s racial-ethnic identity and pride and children’s enculturation of heritage culture.”¹²² According to Yoonsun Choi et al., although

118. Hurh and Kim, “Religious Participation of Korean Immigrants,” 31.

119. Yoonsun Choi and You Seung Kim, “Acculturation and the Family: Core vs. Peripheral Changes among Korean Americans,” in *Chaeoe Hanin Yon Gu* 21, (August 2010): 135.

120. Choi and Kim, “Acculturation and the Family,” 135.

121. Choi and Kim, “Acculturation and the Family,” 135.

122. Yoonsun Choi et al., “Race-Ethnicity and Culture in the Family and Youth Outcomes: Test of a Path Model with Korean American Youth and Parents,” *Race & Social Problem Journal* 6, (2014): 72.

parental racial-ethnic identity and pride could discourage youth mainstream orientation, cultural socialization in the family plays an important role in promoting and increasing youth ethnic orientation.¹²³ Further, Yoonsun Choi makes a meaningful statement: “Korean language proficiency of youth was most notably predictive of a decrease in the number of depressive symptoms concurrently, longitudinally, and after controlling for previous levels of depressive symptoms.”¹²⁴

When it comes to the life patterns of Korean immigrants in the United States, they have experienced dramatic lifestyle changes during acculturation and assimilation because of their degraded economic status away from the mainstream. Korean immigrants could not secure stable jobs corresponding to their high educational backgrounds and knowledge due to the difficulties of language and cultural gaps. For Korean immigrants, economic success by working hard is crucial to a higher status even though they often experience racial discrimination and social isolation because of skin color and language difficulty. Korean immigrants have worked hard to achieve their American dreams, fighting with the pains and scars of social discrimination and isolation. Although they have previously dreamed of achieving higher economic success, they never imagined how they would be affected by their new identity and lifestyle in the process of acculturation and assimilation in the United States.

Korean immigrants have encountered significant problems such as language difficulty, social alienation from the mainstream, racial discrimination, and generational conflicts between generations. For instance, Korean immigrants cannot speak or fully understand English in the United States. This language difficulty has often caused Korean immigrants to be treated as

123. Choi et al., “Race-Ethnicity and Culture in the Family and Youth Outcomes,” 69.

124. Choi et al., “Race-Ethnicity and Culture in the Family and Youth Outcomes,” 69.

handicapped people by mainstream people. Because of language difficulty, Korean immigrants have also suffered from a lack of effective communication, prompting cultural conflicts between generations. In the study of Yoonsun Choi and You Seung Kim, father, and mother have personally witnessed this language difficulty in a family:

Father reveal,

I think that this is common to most of us. With only few exceptions, we cannot freely communicate with our children, because of English.... Thus, children are frustrated and we, parents, are frustrated and the stress must be pretty high on both sides. We just cannot communicate... So, when there are things that we cannot satisfy them, well, then, some of us try to solve the problem with money, like buying stuff for them. We know that it is not the best way to do, but then, what else can we do? I don't see any other way....¹²⁵

A mother adds,

When I came back from work, things are just so hectic – we barely get to eat and have to leave early in the morning. Even when I have chance to talk with kids, I don't understand the half of what my boys says. He speaks so fast and in English. My daughters are different. They speak Korean and understand what I say, so we can talk, but with my son, he speaks English and rarely Korean. When our talk is blocked, then it just stopped. [He says] “Never mind, never mind.” It is not that he is looking down on me. It is just heart-breaking for both of us.¹²⁶

Although Korean immigrants have made a strong sense of ethnic attachment and solidarity in the Korean family, the second generation still demonstrates their strong behavioral and language assimilation into the host society, which often causes generational conflict in Korean immigrant families. Intergenerational cultural conflict occurs so commonly among

125. Choi and Kim, “Acculturation and the Family,” 147.

126. Choi and Kim, “Acculturation and the Family,” 147.

immigrant families.¹²⁷ While Korean immigrant parents want to preserve their traditional cultural norms and beliefs, the second-generation often endorses and adheres to Americanized western cultures and values.¹²⁸ This deep cultural gap results in a clash between generations. This struggle in Korean immigrant families often happens in adjusting and reconstructing a new life during the early years of immigration. In particular, the cultural conflicts between generations might occur more seriously within Korean families from cultures more conflicting with the American cultures. Unfortunately, this intergenerational conflict may often cause the loss of parental authority and confidence. Also, children might have some maladjustments, such as mental and behavioral difficulties.¹²⁹

The generational conflicts between generations in Korean immigrant families are discovered within the priority of better education for their children. One of the significant differences in children's socialization between Korean and American cultures is dependent on the extent of its emphasis on children's education.¹³⁰ Since Koreans historically strongly adhere to the norm of filial piety, "there is a greater emphasis on children's obedience to and respect for parents and adults than in the United States."¹³¹

Also, Koreans often tend to practice more conservative gender socialization in treating boys and girls unfairly and unequally than in the United States. Historically, Koreans have

127. Richard M. Lee, et al., "Coping with Intergenerational Family Conflict among Asian American College Students," *Journal of Counseling Psychology* 52, no. 3 (July 2005): 389.

128. Yoonsun Choi, et al., "Intergenerational Cultural Dissonance, Parent-Child Conflict and Bonding, and Youth Problem Behaviors among Vietnamese and Cambodian Immigrant Families," *Journal of Youth Adolescence* 37, no. 1 (Jan 2008): 85.

129. Choi, et al., "Intergenerational Cultural Dissonance," 85.

130. Min, *Changes and Conflicts*, 32.

131. Min, *Changes and Conflicts*, 32.

followed the philosophical foundations provided by Confucius and Mencius, endorsing and envisioning a government ruled by high intellectuals who had passed the civil service examination.¹³² Since the Korean government adopted a civil service examination in the tenth century, there was no way to hold high positions without passing it. For Koreans, formal education was the main avenue for raising their social status and mobility.¹³³ This sociological situation often has propelled Korean immigrants to emphasize children's education to provide high opportunities for upward social mobility. Confucianism places great value on educational achievement and perceives formal education as a way for upward social mobility.¹³⁴

Ironically, Korean immigrants have discovered a great and unexpected gap between Korean immigrant parents and the second generation because of different perspectives on educational values, cultures, and ways of thinking, resulting in serious conflicts and stresses within Korean immigrant families. Mi-Soon Lee rightly states about the decrease of loyalty to the ethnicity of the second generation in that "ethnicity is generally believed to decrease over time, particularly from one generation to the next, as individuals become more assimilated into the mainstream society."¹³⁵ According to Mi-Soon Lee, the second-generation could often face internal conflicts and confusion between loyalty to immigrants' cultural traditions and heritage and the pressure of adapting to the mainstream culture.¹³⁶ In the acculturation process, Korean

132. Min, *Changes and Conflicts*, 32.

133. Min, *Changes and Conflicts*, 32.

134. Mi-Soon Lee, "The Awareness of Cultural Orientation in Culturally Responsive Education for Korean American Students," *Journal of Praxis in Multicultural Education* 2, no. 1 (Fall 2007): 45.

135. Lee, "The Awareness of Cultural Orientation," 43.

136. Lee, "The Awareness of Cultural Orientation," 43.

immigrants had higher stress than any other group of immigrants because it was derived from inter-generational cultural conflict with the second generation.¹³⁷

In contrast to the individual culture of the United States, the traditional culture of Korean immigrant families is based on collectivism, hierarchical relationships, obedience to authority and elders, and strong kinship.¹³⁸ The traditional values and cultures influenced by Confucianism, Buddhism, and Taoism have specific practices of filial piety and solid familism, which require obligation and orientation to the elder and family and highlight collective needs, interdependency, and conformity to the family. Greg Jao correctly observes that “influenced by Confucius’s teachings on filial piety and hierarchy, traditional Asian cultures value duty and obligation as the highest motives for making decisions.”¹³⁹ Traditional Asian cultures hence are highly originated from a collectivistic and hierarchical group such as a clan, family, or country.

Regarding the dimension of collectivism, Geert Hofstede says, “In most collectivist societies, the ‘family’ within which the child grows up consists of a number of people living closely together: not just the parents and other children but also, for example, grandparents, uncles, aunts, servants, or other housemates. This is known in cultural anthropology as the *extended family*.”¹⁴⁰ On the other hand, concerning the individualist, which seems to be strongly prevailing in America, Geert Hofstede says, “Most children are born into families consisting of

137. J. W. Berry, et al., “Comparative Studies of Acculturative Stress,” *The International Migration Review* 21, no. 3 (Autumn, 1987): 506.

138. Berry, et al., “Comparative Studies of Acculturative Stress,” 45.

139. Greg Jao, “Honor & Obey,” in *Following Jesus Without Dishonoring Your Parents: Asian American Discipleship*, ed. Jeanette Yep et al. (Downers Grove, IL: InterVarsity Press, 1998), 44.

140. Geert Hofstede, et al., *Cultures and Organizations: Software of The Mind: Intercultural Cooperation and Its Importance for Survival* (New York, NY: Mc Graw Hill, 2010), 91.

two parents and, possibly, other children; in some societies, there is an increasing share of one-parent families.”¹⁴¹

Geert Hofstede further explains the degree of individualism and collectivism as follows:

The new dimension is defined as follows: *Individualism* pertains to *societies in which the ties between individuals are loose: everyone is expected to look after him—or herself and his or her immediate family*. *Collectivism* as its opposite pertains to *societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lifetime continues to protect them in exchange for unquestioning loyalty*.¹⁴²

Korean families influenced by Confucianism are strongly collectivistic socio-culturally, while the second generation has been educated and grown up in individualistic societies, resulting in a chasm between generations. For the second-generation, since the Confucian-based culture is hierarchical in structure, they complain that the superior partners of these vertical relationships, such as men’s exercise of power over women, parents over children, older over younger, and ruler over ruled, often leads to abusive practices in Korean immigrants’ homes as well as in churches.¹⁴³ Intergenerational cultural dissonance, or a clash between parents and children over cultural values and way of thinking, often occurs so commonly in Korean immigrant families and is regarded as a normative experience.¹⁴⁴

Unfortunately, regardless of the immigrants’ length of residence in the United States, socioeconomic status, degree of acculturation, and desire for assimilation to the host society,

141. Hofstede, et al., *Cultures and Organizations*, 91

142. Hofstede, et al., *Cultures and Organizations*, 92.

143. Peter T. Cha, “Developing a Healthy Second-generation Korean American Ministry,” 353.

144. Choi, et al., “Intergenerational Cultural Dissonance,” 85.

Korean immigrants' assimilation to the host social structure is very restricted and limited.¹⁴⁵ Under these situations, Hurh and Kim correctly observe that Korean immigrants' families often tend to be even stronger "in order to satisfy their primary group needs, preserve their collective identity and lower the levels of their frustration and dissatisfaction."¹⁴⁶ Even if Korean immigrants speak English or understand communication within the host society, this does not mean they are strong members of American societal culture. This alienation from the host society often causes Korean immigrants to be marginalized in American culture. Hofstede called immigrants "marginal people between two Worlds."¹⁴⁷ He explains, "First-generation migrant families experience standard dilemmas. At work, in shops and public offices, and usually also at school, they interact with locals, learn some local practices, and are confronted with local values. At home, meanwhile, they try to maintain the practices, values, and relationship patterns from their country of origin."¹⁴⁸ Alienated from the mainstream culture, instead, Korean immigrants have often tried to add certain aspects of a new culture and relationship in the new land to their traditional culture and social networks without replacing or modifying their significant aspects of traditions and heritages from Korea.¹⁴⁹

Regardless of how long Korean immigrants have lived in America, they have been treated as Asians by Caucasian Americans or White Americans because of different colors, and

145. Won Moo Hurh and Kwang Chung Kim, "Adhesive Sociocultural Adaptation of Korean Immigrants in the U.S.: An Alternative Strategy of Minority Adaptation," *The International Migration Review* 18, no. 2 (July 1984): 209.

146. Hurh and Kim, "Adhesive Sociocultural Adaptation of Korean Immigrants," 209.

147. Hofstede et al., *Cultures and Organizations*, 397.

148. Hofstede et al., *Cultures and Organizations*, 397.

149. Hurh and Kim, "Adhesive Sociocultural Adaptation of Korean Immigrants," 188.

Korean Americans have often suffered and been humiliated by harassment, discrimination, and rejection, which other Asians, such as Chinese and Japanese have experienced.¹⁵⁰ According to Jung Young Lee, the stereotypic image of Oriental Americans, including Korean Americans, is “deeply seated in cultural and racial prejudice.”¹⁵¹ Lee gives us an example of his story:

I offer an example: when I was the youth minister in a United Methodist Church in Toledo, Ohio, I was confronted by a ten-year-old boy in front of a shopping mall. Without any hesitation, he shouted, “Hey, Chinaman!” and pointed his finger at me in front of many people. I felt humiliated publicly by a youngster. I wondered how to respond. First, I feared that some people from my church would see the incident. Then, I took courage and responded, kindly: “I am not a Chinese. I am a Korean.” The boy replied, “Korean! It doesn’t matter. You are a Chinaman to me.”¹⁵²

Although discrimination at work based on ethnicity and race seemed eliminated in the legal sense after the civil rights movement, many Korean immigrants have felt that “informal and indirect discrimination still exists in the work setting in many forms.”¹⁵³ According to Eui-Young Yu, Korean Americans are even more aware of this discrimination at work as the length of their stay increases in America, even though discrimination has decreased since 1976.¹⁵⁴ This racism was conspicuously indicated at the L.A. riot/uprising in April 1992. Russell Jeung et al. rightly observed that race, along with religion, was so important for Asian immigrants in America because the aspect of race for Asian Americans sustained permanently as an inferior

150. Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress, 1995), 26.

151. Lee, *Marginality*, 26.

152. Lee, *Marginality*, 26.

153. Eui-Young Yu, et al., *Koreans in Los Angeles: Prospects and Promises*, ed. Eui-Young Yu, Earl H. Phillips, and Eun Sik Yang (Los Angeles: Koryo Research Institute, 1982), 67.

154. Yu, et al., *Koreans in Los Angeles*, 67.

status.¹⁵⁵ Ken Uyeda Fong also talks about the nature of racism, saying, “Anti-Asian sentiments have always been present in this society, due in part to a curious double standard that pervades much of the thinking of many white Americans. To characterize this attitude, only those with ethnic roots in Europe are considered true Americans, while all others are viewed as ethnic or hyphenated Americans.”¹⁵⁶ Regardless of generations born in America, Korean Americans cannot avoid a level of being strangers or foreigners but are confronted with racism in this society.¹⁵⁷

Lastly, among Korean immigrants and the second generation who have experienced marginality and discrimination, they have often experienced great ambiguity in their existence in the process of assimilation and acculturation to the new land. They have been hyphenated groups and stuck in between, not knowing which culture they should have chosen and stayed in. However, many second-generation Korean immigrants have achieved economic and educational success. They have even broken down the cultural trend of prejudice and racism in the host society. They have felt low self-esteem, inferiority complexes, and a lack of self-confidence. This is a sociological and historical situation for Korean immigrants’ families today.

Intergenerational-Intercultural Motives in Discipleship

The prominent religious sociologist Will Herberg pointed out that although “the ties with the old religion were never entirely broken,” the second generation would discard their ethnic

155. Russell Jeung, et al., “Introduction: Religious, Racial, and Ethnic Identities of the New Second Generation,” in *Sustaining Faith Traditions: Race, Ethnicity, and Religion among the Latino and Asian Second Generation*, ed. Carolyn Chen and Russell Jeung (New York: New York University Press, 2012), 2.

156. Ken Uyeda Fong, *Pursuing the Pearl: A Comprehensive Resource for Multi-Asian Ministry* (Valley Forge, PA: Judson Press, 1999), 11.

157. Kim, *A Faith of Our Own*, 11.

language and culture because “the foreign language was the manifest symbol of foreignness and a great impediment to advancement.”¹⁵⁸ Pyong Gap Min and Dae Young Kim also have observed through research that “approximately two-thirds of 1.5- and second-generation Korean American Protestant (36/54 = 67 percent) adults retain their childhood religion and challenge the speculation that 90 percent of post-college Korean Americans no longer attend church.”¹⁵⁹ According to Andrew M. Greeley, for white immigrant Americans, religion was defined as the most important ethnic phenomenon for preserving their ethnicity and identity, saying that “the churches came to serve an ethnic role; they helped sort out ‘who one was’ in a bewilderingly complex society,” and also “as they are not only a religious need, but a social one as well.”¹⁶⁰ Also, R. Stephen Warner argues, “A prime motivation for immigrants to found religious organizations is to pass on their heritage to their children” to reach the point of significant socialization out of the home.¹⁶¹

When it comes to preserving ethnic cultures and identity among Korean immigrants, they have been struggling with preserving their ethnic language and culture because the religion is not identical to their home religion and culture. Korean immigrants hope to pass down Korean culture to their children by enrolling kids in church-sponsored Korean language and culture programs because, for many Korean American children, church is the only place where they can

158. Will Herberg, *Protestant—Catholic—Jew: An Essay in American Religious Sociology* (Chicago: University of Chicago Press, 1983), 29.

159. Min and Kim, “Intergenerational Transmission of Religion and Culture,” 268.

160. Andrew M. Greeley, *The Denominational Society: Sociological Approach to Religion in America* (Glenview, IL: Scott, Foresman and Company, 1972), 125.

161. R. Stephen Warner, “Immigration and Religious Communities in the United States,” in *Gatherings in Diaspora: Religious Communities and the New Immigration*, ed. R. Stephen Warner and Judith G. Wittner (Philadelphia: Temple University Press, 1988), 25.

meet others with the same cultural traditions.¹⁶² Although Korean immigrants have been fairly successful in maintaining their ethnic culture and identity by engaging in ethnic churches and religious practices, Korean immigrants, however, have failed to transmit not only their ethnic language and culture but also substantially their father's religion to the second generation in this society.

According to Peter Cha, although it is difficult to ascertain an exact number, some surveys during the 1990s indicate that around 80 and 90 percent of second-generation Korean Americans left their mother church after graduating college.¹⁶³ Similarly, a study of Korean Americans in the New York City area found that while up to 75 percent of the first generation attend Korean church regularly, less than five percent of the second generation attended church after college.¹⁶⁴ This study shows that many grown-up second-generation people do not attend their mother Korean church because traditional Korean churches have been ineffective in meeting the real needs of the second generation who want to attain their heritage.¹⁶⁵

Christian Smith emphasizes an intergenerational approach to Christian education which should encompass a whole boundary of religious practices and activities at both church and home through generational attention and continuity.¹⁶⁶ In contrast, Christian Smith points out

162. Karen J. Choi, "Competing for the Second Generation: English-Language Ministry at a Korean Protestant Church," in *Gatherings in Diaspora: Religious Communities and the New Immigration*, ed. R. Stephen Warner and Judith G. Wittner (Philadelphia: Temple University Press, 1988), 298.

163. Peter Cha, et al., "Multigenerational Households," in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, ed. Peter Cha, S. Steve Kang and Helen Lee (Downers Grove, IL: InterVarsity Press, 2006), 148.

164. Choi, "Competing for the Second Generation," 300.

165. Choi, "Competing for the Second Generation," 300.

166. Christian Smith and Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford University Press, 2005), 267.

that the majority of youth ministries tend to think that for many parents, religious congregations are good and valuable in producing good outcomes in children, but “making this into religion’s key legitimating focus easily degenerates into a church-is-good-because-it-will-help-keep-my-kid-off-drugs-and-increase-their-seatbelt-use mentality,” undermining a larger and deeper true discipleship and faith.¹⁶⁷ Smith continues to say that “the best way to get most youth more involved in and serious about their faith communities is to get their parents more involved in and serious about their faith communities.”¹⁶⁸ Gordon T. Smith insists that “one of the most pivotal and thus crucial dimensions of human formation, and thus spiritual formation, is the inter-generational dynamic: older men with younger men; older women passing on the faith to young women,” and “one generation encouraging, blessing, and transmitting wisdom to the next generation.”¹⁶⁹ Smith argues that stratification of the educational system which caters to specific generations “could be profoundly counter-productive and thus stunningly short-sighted.”¹⁷⁰

According to George Barna, the strongest influence in the discipleship of teens comes from parents. Barna says, “More than three out of four teenagers (78 percent) acknowledged that their parents have a lot of impact on their thoughts and deeds.”¹⁷¹ However, George Barna points out that only around 30 percent of parents were faithfully involved in this responsibility in the spiritual development of teens. Also, Barna notices that although “more than four out of five

167. Smith and Denton, *Soul Searching*, 270.

168. Smith and Denton, *Soul Searching*, 267.

169. Gordon T. Smith, “Generation to Generation: Inter-Generationality and Spiritual Formation in Christian Community,” *Journal of Spiritual Formation & Soul Care* 10, no. 2 (2017): 182.

170. Smith, “Generation to Generation,” 183.

171. George Barna, *Real Teens: A Contemporary Snapshot of Youth Culture* (Ventura, CA: Regal Books, 2001), 72.

parents believe they have the primary responsibility for the moral and spiritual development of their children, more than two out of three abdicate that responsibility to their church.”¹⁷² The significance of parental involvement in teens' spiritual formation and moral development should be the most important priority for the discipleship of the next generation.

Christian Smith supports parental involvement: “The sociological fact is that by far and away the best social predictor of the religious identities, commitments, and involvement of youth is the religious identities, commitments, and involvements of their parents.”¹⁷³ Similarly, Merton P. Strommen and Richard A. Hardel also argue that “the power of a parent’s sharing of faith became strikingly evident,” noting that “religious practices in the home virtually double the probability of a congregation’s youth entering into the life and mission of Christ’s church.”¹⁷⁴ For this reason, the concepts of intergenerational discipleship for the second generation are meant for integrating the contexts of church and home, which is intentionally connecting both church leaders and parents for the discipleship of the next generation.

Early education in Ancient Israel from the earliest time to 70 A.D. was to train children and teens through parents’ instruction and teaching. Fletcher H. Swift states, “Throughout the entire history of the Hebrews, the family was regarded as the fundamental educational institution.”¹⁷⁵ Parents were seriously held responsible for instructing and taking care of their

172. George Barna, *Transforming Children into Spiritual Champions: Why Children Should be Your Church’s #1 Priority* (Grand Rapids: Baker Books, 2003), 83.

173. Christian Smith, “Moralistic Therapeutic Deism,” in *Passing on the Faith: Transforming Traditions for the Next Generations of Jews, Christians, and Muslims*, ed. James L. Heft (New York: Fordham University Press, 2006), 69.

174. Merton P. Strommen and Richard A. Hardel, *Passing on the Faith: A Radical New Model for Youth and Family Ministry* (Winona, MN: Christian Brothers Publications, 2000), 98.

175. Fletcher H. Swift, *Education in Ancient Israel: From Earliest Times to 70 AD* (Chicago: The Open Court Publishing, 1919), 50.

children with authority over them and convincing them of the superiority of parental wisdom and goodness. However, Timothy Paul Jones points out that “in many churches, there is a significant gap between what is and what ought to be. Scripture clearly calls parents to train their children in the faith and to nurture their children’s souls (Deuteronomy 6:4–9; Ephesians 6:4). Yet few parents are actively involved in their children’s spiritual development. Even fewer can be said to function as primary faith trainers in their children’s lives.”¹⁷⁶

Further, Timothy P. Jones criticizes, “The greater problem was the church’s failure to acknowledge or equip parents as primary disciple-makers in their children’s lives.”¹⁷⁷ Also, many parents have resigned themselves to the notion that they have been too busy to be engaged in the priority of discipling their children because family devotions or worship, bible study, and prayer are not a priority in their family life.¹⁷⁸ In this problem, George Barna rightly argues that “neither government nor schools are the solution to the problem” because they are not responsible for fixing it. Still, parents are responsible for raising children to be successful in discipleship.¹⁷⁹

According to Philippa Strong, one of the contributing factors to this crisis in Youth Ministry today is the isolation of youth from adults, in particular from their parents and the larger church community. From the biblical perspective, a family-oriented ministry expects the parents to take responsibility for their children’s spiritual growth. However, traditional Youth Ministry

176. Timothy Paul Jones, *Family Ministry Field Guide: How Your Church can Equip Parents to Make Disciples* (Indianapolis: Wesleyan Publishing House, 2011), 16.

177. Jones, *Family Ministry Field Guide*, 110.

178. Jones, *Family Ministry Field Guide*, 101.

179. George Barna, *Revolutionary Parenting: What the Research Shows Really Works* (Carol Stream, IL: Tyndale Momentum, 2007), 11.

fails to lead children to mature spiritual Christian adulthood.¹⁸⁰ The primary role of parents is to raise children as mature spiritual Christians because of their primary responsibility and not of the church, while the church supports parents and families in the process.¹⁸¹ Parents are the most influential people in shaping their kids' spiritual lives, not even teachers, pastors, and church leaders.

From a social science perspective, early religious socialization as a key to retention of parental faith among the next generation means positively influencing children to make a personal commitment. This is strongest “when three factors are going together: (1) parents themselves are committed; (2) parents intentionally transmit their values to their children; and (3) parent-child relationships are positive.”¹⁸² Similarly, according to Ilana M. Milevsky et al., “For children’s perception of parents’ beliefs, both mothers’ and fathers’ beliefs were significantly correlated with children’s beliefs.” This suggests that low levels of parental conflict, family closeness, and parental support are associated with stronger correlations between parents’ and children’s religious belief.¹⁸³

According to Dean R. Hoge et al., parents greatly impact religious value transmission: “Parents homogeneous on the value under study had a greater impact on the child’s

180. Philippa Strong, “Effective Youth Ministry: Embracing a Family-Oriented Approach,” *In die Skriflig* 48, no. 1 (2014): 1.

181. Strong, “Effective Youth Ministry,” 2.

182. Roger L. Dudley, “Youth Religious Commitment over Time: A Longitudinal Study of Retention,” *Review of Religious Research* 41, no. 1 (October 1999): 111.

183. Ilana M. Milevsky, et al., “Transmission of Religious Beliefs in College Students,” *Mental Health, Religion & Culture* 11, no. 4 (May 2008): 431.

viewpoint.”¹⁸⁴ They concluded, “This values transmission was strongest in families where parent-child overall disagreement was small and where the parents were younger, had definite religious beliefs and agreed on them, and carried out conscious religious socialization in the home.”¹⁸⁵ In contrast, Roger L. Dudley argues that religious alienation in teenagers is strongly related to the quality of their relationship with their parents and pastors.¹⁸⁶ When parents for whom faith is meaningful establish significant interaction with children, they often positively respond to religion.

Additionally, the explicit or implicit communication of beliefs in families strongly influences the transmission of values since “the medium of the connection would be language as an embodiment of the experience of social organization.”¹⁸⁷ Regarding church participation and attitudes of teens, Dean R. Hoge and Gregory H. Petrillo stress that “socialization of children into church commitment requires not only commitment on the part of the parents but also the successful transmission of those values in a family whose climate is free of tension, conflict, and rebellion.”¹⁸⁸ In particular, a father’s positive perception of religion and religious participation as an important part of family life has a great impact, and the children are apt to be active in

184. Dean R. Hoge et al., “Transmission of Religious and Social Values from Parents to Teenage Children,” *Journal of Marriage and The Family* 44, no. 3 (August 1982): 571.

185. Hoge et al., “Transmission of Religious and Social Values,” 578.

186. Rodger L. Dudley and C. Robert Laurent, “Alienation from Religion in Church-Related Adolescents,” *Sociological Analysis* 49, no. 4 (1988): 408.

187. Stephen G. Wieting, “An Examination of Intergenerational Patterns of Religious Belief and Practice,” *Sociological Analysis* 36, no. 2 (Summer 1975): 147.

188. Dean R. Hoge and Gregory H. Petrillo, “Determinants of Church Participation and Attitudes among High School Youth,” *Journal of the Scientific Study of Religion* 17, no. 4 (1978): 360.

religious life.¹⁸⁹ Also, parents greatly impact children's beliefs and practices through retention and selection of denomination or church through the intensity of their commitment.¹⁹⁰

The interaction between parents and children for transmitting religious values is very important because "parents who work more hours are less available at home, which, in turn, may decrease parent-offspring interaction."¹⁹¹ According to Scott M. Myers, a traditional family enhances the ability of parents to transmit their religiosity, suggesting that "parents' religiosity has a greater effect in families in which the mother is less involved in the labor force."¹⁹² Also, the effect of parental religiosity on children's religiosity is greater in a household where the father usually has the authority for final decision-making, which is a biblical family model. Although a mother is seemingly a companion or even subject to the role of the father, the role of the mother on religious transmission upon children has a greater effect on preadolescent males than females, while both parents' support has a positive effect on preadolescent religiousness.¹⁹³ It is because the values of mothers are greater predictors of the values of youth than the values of the father.¹⁹⁴

189. Dianne K. Kieren and Brenda Munro, "Following the Leaders: Parents' Influence on Adolescent Religious Activity," *Journal for The Scientific Study of Religion* 26, no. 2 (1987): 252.

190. Elizabeth Weiss Ozorak, "Social and Cognitive Influences on the Development of Religious and Commitment in Adolescence," *Journal of the Scientific Study of Religion* 28, no. 4 (1989): 450.

191. Scott M. Myers, "An Interactive Model of Religiosity Inheritance: The Importance of Family Context," *American Sociological Review* 61, no. 5 (October 1996): 864.

192. Myers, "An Interactive Model of Religiosity Inheritance," 864.

193. Hart M. Nelsen, "Religious Transmission versus Religious Formation: Preadolescent-Parent Interaction," *The Sociological Quarterly* 21, no. 2 (Spring 1980): 216.

194. Roger L. Dudley and Margaret G. Dudley, "Transmission of Religious Values from Parents," *Review of Religious Research* 28, no. 1 (September 1986): 13.

Therefore, home-based religious education is very important for children's religious transmission because religious education has a powerful socializing impact. According to the study conducted by Joseph A. Erickson, home-based religious behaviors or activities led by parents are vitally important, noting that "young people who pray, study the Bible, help the poor, think about religious issues, etc., are professing strong personal religious beliefs, despite the fact that much of this home-bound behavior is almost certainly under the direction of parents."¹⁹⁵

In order to provide access to an intergenerational approach in discipleship, an intercultural context should be provided at church and home, such as celebrations of Easter, Christmas, Communion Service, Baptism, and traditional holidays of New Year's Day, Thanksgiving Day in order to be united in Christ within all generations. These celebrations should be great paths to build and connect one generation to another in the spiritual formation and unity of all generations. David Ahn criticizes a compartmental and age-based grouping at church, instead saying that "the model of having a bridge builder or a connection maker no longer should be the symbol used for KM and EM churches. Rather the image built should be one body of water joining another to become one, instead of two being joined together by a temporary connection that could be destroyed."¹⁹⁶

Also, Michael Brian Hayness argues that compartmentalized education for spiritual formation at church has failed to include the home context, which is an important component of discipleship. Further, Hayness upholds that church should equip and train parents to be involved

195. Joseph A. Erickson, "Adolescent Religious Development and Commitment: A Structural Equation Model of the Role of Family, Peer Group, and Educational Influences," *Journal of the Scientific Study of Religion* 31, no. 2 (1992): 149.

196. David Ahn, "How the 'Ae Deul' Second Generation Korean Americans can Become Responsible Christian Adults" (DMin diss., Drew University Press, 2016), 66.

in the discipleship of the second generation at home, saying, “Agreed upon goals and curriculum enables the church to equip adults to disciple their children at home both formally and informally.”¹⁹⁷ For effective discipleship, whole generations together create a significant bridge to communicate with one another and invaluable opportunities for exchanging intercultural contexts to all generations. Even intergenerational and intercultural approaches help the second generation be more likely to actively learn and improve their proficiency in the Korean language and understand parental cultures. From the sociocultural perspective, the intergenerational-intercultural motives of faith formation should help them absorb the heritage of faith from immigrant parents.

Conclusion

For this sociological and scientific reason, the concept of intergenerational and family-oriented discipleship led by parents is very important in transmitting religious values and beliefs to the next generation through the continuous efforts of generations. In this project, the holistic intergenerational-intercultural approach for faith formation and discipleship of the second generation is significantly important. This methodology also attempts to release the problem of cultural and bilingual conflicts between generations. Through the literature review, this project has strengthened theologically and biblically the values and foundations of the intergenerational-intercultural discipleship of the second generation in the Korean immigrant church.

197. Michael Brian Hayness, “The Integration of Church and Home: A Strategic Partnership for Spiritual Formation” (DMin. Diss., Liberty Theological Seminary, 2006), 2.

CHAPTER FOUR

PROJECT DESIGN & DETAILS

Introduction

This project was designed to train parents to disciple teens in the home. This chapter reveals the details on how the project equipped parents. Before the start of the practice of discipleship, a four-session seminar was planned to instruct parents on the nature of discipleship, roles of fathers, family worship, Bible study, and finally a broad overview of practical directions on worship, Bible study, prayer, and evangelism.

This training for parents for two weeks through the four-session seminar was focused on understanding discipleship, biblical fatherhood, family worship, and offered practical advice on how to lead their kids to biblical practices of discipleship at their homes. The assigned disciplines in the home consisted of five areas: daily worship, weekly bible study, daily prayer, daily memorization of God's words, and evangelism. Participants in the four-session seminar were responsible for leading their teens in these assigned disciplines daily during the practice of discipleship at the home. The participants were also given useful materials to assist them for eight weeks' time period of practice during the seminar.

Preparation for the Four-Session Seminar

Since the church conference gave us permission of this project for youth groups through family discipleship led by parents at home, Korean Community Church (KCC) made a public announcement to church members and families who had teenagers four weeks before the seminar started. We also sent a letter targeting parents with teenagers at home. It introduced the details of

family discipleship, in particular for focusing on teens' discipling, and was sent to 25 parents who were members of KCC and had teens from 12 to 18 years old. It also shared the importance of intergenerational discipleship, family worship, personal spiritual growth through daily devotions at home, training of parents, an overview of schedules for the four-session seminar, and practice at home in order to make teens disciples for the project. An electronic letter was also sent by email. In addition, there were interactive communications and personal meetings with parents in doubt of this project to explain the benefits of this discipleship program for their kids' spiritual growth. Parents who were members of the church and who had teens were finally invited to join this project and participate in the four-session seminar.

After a week, some of parents were very actively interested in joining this project while others never responded. 16 parents responded positively and committed to participate in this project. Among these participants, there were mothers instead of fathers because their husbands were not able to join due to personal reasons such as being a single mom or separation of parents because of economic situation or immigration difficulties.

The four-session seminar was planned for two weeks, and each session started on Sunday right after having a lunch together at the church. Two sessions were presented together for around 3 hours from 1:30pm to 5:00pm every Sunday. The details of the project and the seminar curriculum were written and reported to the church conference and the curriculum details were given to all of participants during the seminar.

In this seminar, the first session included the contents and elements of biblical discipleship to make sure the parents understood the biblical nature of discipleship and encourage them to become disciples who are able to make their kids disciples. Since the biblical

foundation of discipleship is originated from the beginning of the Bible, this session went deep and serious about the calling of discipleship for all believers for future generations.

The second session, held in the afternoon first Sunday, was to help parents understand the true nature of worship, which was started in the family setting in the Bible. Since the elements of general worship, including congregational worship and family worship, were straightforward and simple, the components of family worship were described simply as four key areas of God's words, prayer, and singing as well as either Apostolic confession or the Lord's prayer.

Third training session in the second Sunday afternoon was a great chance to make sure the fathers knew what biblical fatherhood entails from scripture, what biblical headship of fathers meant in the Bible, and how to use their authority at the home. Many of the fathers did not know or even ignored the biblical roles of fathers and the authority given by God to be responsible for protecting, supporting, and leading members of the household to Christian discipleship. Since most of the parents had busy schedules, they needed to be convinced of the priorities of family discipleship for their kids in the setting of family, and also needed to acknowledge the urgency of discipling their kids before their kids leave home.

Following the third session in the afternoon that day, the last session focused on a broad overview of practical directions on daily family worship, weekly Bible study, memorization, daily prayer, and evangelism. Exploring the biblical and theological foundations of discipleship and practical applications are very important to help parents see how to pursue discipleship at home. This last session included very practical recommendations and advice for parents and fathers concerning how to effectively and sincerely take care of their kids as a spiritual leader in the home.

There was a total of four sessions with participating parents for an intensive two-week period every Sunday afternoon. Each session had a different. This curriculum material was given not only to the participants, but also to a senior pastor, a governing elder, and a deacon to review and complete a written survey (Appendix F).

Four-Session Curriculum Reports

The project for intergenerational discipleship in the home commenced on Sunday afternoon on October 2, 2022. There was a four-session seminar for two weeks which was followed by eight weeks of discipleship practice at home. The first and second sessions were held together on the same day, focusing on a fundamental foundation of biblical and theological concepts of discipleship and worship. Likewise, the third and fourth sessions were held together at the same time and location on October 9, 2022, concentrating on biblical concepts of the father's roles and responsibilities and a final overview of simple directions to apply their learnings to practice discipleship at home. The training sessions at the seminar taught to participating parents prior to the implementation of discipleship were the educational and spiritual disciplines of biblical discipleship, worship, fatherhood, prayer, Bible study, and evangelism.

The materials used during the four-session seminar helped parents to understand and carry out this discipleship for the following eight weeks (Appendix G). Once the four-session seminar was over, the first curriculum training evaluation survey (Appendix A) was used for participating parents to measure the level of understanding which participants gained during the seminar. The pre-project survey targeting parents participating in the seminar was also conducted to know more details about the current personal and spiritual situations of parents before their

implementation of discipleship practice during the following eight weeks (Appendix B). Further, the question sheets of the pre-project survey targeting the kids of parents participating in the seminar were distributed to parents to be completely filled in by their kids prior to the implementation of discipleship at the home. As soon as these questionnaires were completed by kids, they were collected in order to know the current level of kids' personal and spiritual situations (Appendix D).

During the project, interactive communication and mutual accountability between a pastor and parents or a wife and father was crucial to encourage them to endure and be able to fulfill their duties by the end of the project. The fathers and single mother participating in the beginning of the seminar decided who would be their spiritual partner with whom they would often communicate regarding the practice of discipleship, difficulties, and requests for help to complete this project. This accountability helped parents to continue to be consistent and strong enough to complete this project by the end. Interactive contacts and communications with a pastor were carried out by emailing, texting messages, calling by phone, and personal meeting. Since some of participating parents were afraid of excessive informal contacts and messages from a pastor, there were no uniform rules assigned to parents. However, in general, a pastor continued to ask how they were doing and what any difficulties they had.

As the project came to an end, both the parents and their kids were expected to answer the questionnaires which were included in the post-project evaluation survey (Appendix C, E). Although there were slightly different questions between the pre-project survey and the post-project evaluation survey, the questionnaires were nearly identical in order to evaluate and examine the progress of spiritual growth and development from the beginning to the end of the project.

Session I—Biblical Nature of Discipleship

The first session took place in the education building of Korean Community Church on the topic of the ‘Biblical Nature of Discipleship’ on October 2, 2022. Since many of parents were living away from being disciples of Jesus Christ, and they didn’t know what exactly biblical discipleship meant, the importance of next generational discipleship at the home led us to begin primarily on a theme of primitive biblical discipleship originated by the Bible in the first session. The first session started at 1:30 pm and continued until 3:00pm.

Before the deep study of the first theme, a brief introduction of the motives and goals of this project was addressed. Continually, a broad overview was given of the program line-up and time schedules from the first session to the last session. Although there were 16 parents who were interested in participating in the seminar, 14 parents attended the first session, including 12 fathers and two mothers. Additionally, although the project was focusing on the training of the fathers as key leaders for discipleship in the home, some mothers participated in this project due to their familial immigration and marriage situations. Regarding the committed parents who didn’t attend the first session, a pastor personally contacted with them and gave a brief recap explanation about the nature of biblical discipleship taught in session one. Further, the first teaching handouts (Appendix G) for the first session were distributed to participating parents before the study.

The first session began with explaining the goals of the project for the discipleship of future generations. The issue of discipleship of the next generation in the home is very important for the church because many Korean immigrant churches are losing the second generation today. To begin teaching on the need of intergenerational discipleship, I offered the definition of

discipleship from the Bible. An insightful definition comes from Roy T. Edgemon, “The Christian’s lifelong commitment to the person, teachings, and spirit of Jesus Christ.”¹

After a brief discussion, the participants understood the goals and general definition of discipleship. The presentation in the first session went deep and detailed about the true nature of biblical discipleship from the Old Testament and the New Testament. Understanding and using the biblical principles of discipleship was a significant driver of this session prior to the execution of spiritual disciplines at the home because it is a foundation for the direction of intergenerational discipleship program.

Considering the relationship of the terms, discipleship and disciple, the understanding of literal and biblical ‘disciple’ from Scripture was crucial to build up a sound model of biblical disciples who followed Christ Jesus. In order to define a biblical disciple, various biblical texts were considered to help parents understand the qualification of a biblical disciple. Supporting the substantial thrust of discipleship in Scripture, Matthew 28:19–20, called *The Great Commission*, was initially proclaimed to participants, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” This passage was a major subject through the whole training of family-oriented discipleship during the seminar.

A definition of disciple from Roy T. Edgemon told parents, “A disciple is one who makes Christ the Lord of his life, which is evidenced by a disciplined and regular study of Scripture, a

1. Roy T. Edgemon, et al., *Equipping Disciples Through Church Training* (Nashville: Convention Press, 1981), 14.

vital prayer life, and a daily experience with Christ.”² To support his definition of disciple, I attempted to relate parents with discipleship as their identities as Christ’s disciples in this session. David Watson’s book, *Discipleship*, was introduced to the participants because his book was very helpful for parents to understand who disciples were, what disciples were doing, and what callings disciples received.³ The checklist for qualification of disciples was presented to identify who would be disciples of Jesus Christ by having participants ask questions of one another. By exchanging questions and answers with the participants, the checklist helped them to figure out the nature and qualification of disciples originated from Scripture.

The key points from the 21 checkpoints on the qualifications of disciples asked whether participants were willing to accept Christ as the Lord, and them to serve Him and others by sacrificing their personal time and valuable things to God and others. When these 21 questions were offered to participants, most of them didn’t worry about their faith in Christ, but instead more than half of them confessed frankly their weakness of faith and their incompetence of implementing discipleship practice at the home due to their lack of biblical knowledge and busy daily schedules. I encouraged participants to be steadfast and not to worry about the future, but hold fast in Christ, who would be the helper and guider. The discussion time was a great opportunity for participants to realize the necessity of the discipleship program project to train and equip parents first and then to make disciples of their kids and others.

After the study of the nature of discipleship and disciple, participants mostly were challenged to be confident in their own identity as disciples who were chosen and called by God to make others to be His disciples. Some of participants asked questions about whether they had

2. Edgemon, et al., *Equipping Disciples Through Church Training*, 5.

3. David Watson, *Discipleship* (London, UK: Hodder & Stoughton, 1981), 19–30.

to disciple their kids since they had been attending the church since birth. This question presents another big issue in the church today because even though kids were attending on Sundays and were already baptized, they were not confessing that Jesus Christ is the Lord, and they were not following His words.

In this reason, evangelism was looked at as a crucially important element that must be presented to participants. In the last session, detailed instruction on evangelism was given to participants. Furthermore, regarding the question about born Christians, pastoral answers were given to them saying that participation or membership in the church didn't guarantee their salvation, but instead accepting the Lord Jesus Christ was only the way of salvation.

The project progressed exactly as the project originally intended to first equip and train parents and then to awake and equip their kids, who were seemingly formal church attendees but not real Christians. One father also commented that the reason why he joined the project was to rear his teens to be faithful and godly men who were going to pursue God's wills and His blessings for their lives. During the first session, on the importance of discipleship, personal callings from God were discussed with participating parents so that each parent could be challenged to comprehend the mandate of discipleship. This first session went on to say that each participant had to determine how important it was to make disciples of their kids. Their time commitment was also important because they set aside time daily with their kids to make a specific time for working on discipleship.

Based on biblical discipleship, practical methods of discipleship were shared to encourage participants to carry out the spiritual disciplines of discipleship at home. Since most of participants were still seemingly barely confident in starting discipleship at home, these simple principles and directions gave beneficial insight into how to start and be able to fulfill the duties

of discipleship. The suggestions were given to: (1) do it with a small people; (2) be with the people; (3) respond with the presence of God (worship); (4) continue training and teaching; (5) share in word and deed about the gospel; and (6) continue praying.

Finally, a spiritual and mental attitude for discipleship was cultivated by presenting the seven elements of obedience, repentance, submission, commitment, love, proclamation, and perseverance. Additionally, the wrap-up time at the end of the first session was completed with asking summary questions. The participants shared their personal opinions and comments over the summary questions prior to the closing of the first session, and then took 15 minutes off before starting the next session. Once again, after reminding participants of the necessity of discipleship through the introductory spectrum of biblical discipleship, the participants were dismissed.

Session II—Biblical Worship

During the first week of the four-session seminar, the second session was held on October 2, 2022, at 3:15 pm in the education building, and began with an open prayer. The second session lasted around until 5:00pm with a short break in the middle of the seminar. It was focused on biblical worship, which was regarded as the most important element of discipleship disciplines. Again, 14 participants attended in the second session. After reviewing a brief overview of biblical discipleship taught to participants in the first session, the participants were challenged to consider why family worship was crucial to building up the strong spiritual body of disciples at the home. The second handouts (Appendix G) for studying about biblical worship were distributed to each participant. For the committed parents who didn't attend, I contacted

them and gave them the materials with a brief introduction about the teachings of biblical worship.

The second session covered a biblical and theological understanding of worship from the Old Testament and the New Testament, then dealt with parental responsibilities of leading their household to family worship, and finally gave practical directions for the implementation of worship at home.

In the second session, the emphasis was on biblical worship because understanding biblical worship was the crucial element of family-oriented discipleship to be implemented in the home. In the beginning of the session, the literal and etymological meanings of the word ‘worship’ were identified to figure out what the word ‘worship’ was. In *Oxford English Dictionary*, the verb ‘to worship’ means ‘to honor or revere as a supernatural being or power, or as a holy thing; to regard or approach with veneration; to adore with appropriate acts, or ceremonies.’ Then, a discussion continued with the consideration of biblical texts to deepen their understanding of the meaning of the term ‘to worship.’

In order to understand the biblical meanings of the verb ‘to worship,’ the Hebrew verb *hištah^awâ* and the Greek verb *proskynein* were translated and explained to participants. While the Hebrew verb *hištah^awâ* which in scripture meant to ‘bend oneself over at the waist,’ indicating precisely the nature of the gesture of subservience, the Greek verb *proskynein* referred to a kiss of respect or adoration blown towards one of a higher rank, which was implying a gesture of kneeling or prostration.⁴ Additionally, these words were related with a way of greeting

4. David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, IL: IVP, 1992), 57.

people respectfully or of paying to a great one. This understanding of the etymological meaning helped participants gain a right attitude and meaning of worship.

Next, this session included a discussion of biblical cases that presented God's concern that He is rightly worshipped and who worshipped Him in Scripture, such as Noah (Genesis 8:20), Abraham (Genesis 12:7), Isaac (Genesis 26:25), Jacob (Genesis 35:7), Job (Job 1:5), Joshua (Joshua 24:15), David (1 Samuel 20:6), Aquila and Priscilla (Romans 16:3–5), and Lydia (Acts 16:15). The key emphasis in these cases was placed on the smallest unit of each community, which consisted of the generational family such as grandparents, father and mother, and kids, emphasizing a family worship. Although worship service was a requirement for all of believers, the cases presented in this session were very useful for participants in order to relate God's people with their ordinary lives and to encourage them to be faithful and steadfast in Christ as the Lord whom they were worshipping.

The next part of the session focused on the biblical and theological concepts of worship, showing what religious and theological rituals, systems and activities were directly or indirectly associated with worship in the Old Testament and the New Testament. As the study of worship went deep in an academic and pastoral way, most of the participants admitted that they were not sure of how to lead their household in family worship except a few of parents who already tried to worship at home because they had never experienced privately parent-driven worship at home. Before moving forward, I tried to encourage participants to be patient and stand firm until they were confident in theological understanding and practically being able to carry out the implementation of family-worship discipline at home. That was why this seminar was not only focused on practical guidance and training, but also supporting theological equipment grounded by appropriate biblical doctrines on worship.

With my pastoral encouragement for participants, the biblical concepts of worship in the Old Testament were presented to participants in order to figure out what the Bible was describing about this crucial practice. The various points made from the Old Testament which should be known were enumerated and then explained. The first concern of worship in the Old Testament was intimately related with the holy place where God was dwelling. According to Exodus 29:42–46, God says, “It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there,” and He continued to say, “I will dwell among the people of Israel and will be their God.” Ancient Hebrews looked at the temple where God dwelled as Christ’s disciples looked at the church as the body of Christ. The presence of God in the tabernacle was symbolic, but ancient Hebrews believed that His presence was the manifestation of His dwelling with them.

The second point from the Old Testament was connected with the revelation of the covenant-making God who chose and redeemed Israel by His glory and power such as the manifestation of God at Mount Sinai (Exodus 19:4) and the ten commandments given by God (Exodus 20). The third point was that worship should be offered by people who were redeemed and chosen by God such as the patriarchs and Israel. Exodus 3:12 says, “When you have brought the people out of Egypt, you will worship God on this mountain.” Israel was chosen by God, which was described by Exodus 19:6, saying, “You will be for me a kingdom of priests and a holy nation.” The fourth point made from the Old Testament regarding biblical worship was that the covenantal relationship with the chosen Israel and God was grounded by His presence at the tabernacle and His ruling over His people by the protocol.

The fifth point was about the presence of God’s glory within the sanctuary, the tabernacle, and later in the temple in Jerusalem where God could dwell and communicate with

His people. Ordinary people were restricted from entering this certain holy area, and only the priests were allowed. Another point was about the roles of the priesthood which was that they were to be a channel for the continual flow of God's Word into His people by teaching them and to maintain His dwelling temple (Deuteronomy 17:9–10; 33:8–11; Exodus 19:6). A seventh point was about the Word of God, in particular the Mosaic law which was originated in the revelation of God toward Moses at Sinai. Heavy emphasis was placed on God's Word because His Word was the source of the true knowledge of God and of worship, showing His character and His deeds written in the Old Testament (Joshua 8:30–35; Deuteronomy 4:12,15). Further, since God is the only One to be praised and remembered by His people, another point was made about the religious celebrations and festivals such as the Passover (Exodus 12:6; Leviticus 23:5–8), Pentecost (Exodus 23:10–14), which celebrated the agricultural harvest with praise and thanksgiving as a form of worship.

Related to the roles of the priesthood, the ninth point was about the sacrificial system which was institutionalized at the tabernacle and the temple in order to maintain the covenantal relationship with God as well as to implement sacrificial rituals such as burnt offering, cereal offerings, peace offering, sin offering, and guilt offering (Leviticus 1:3–6:7). Additionally, the sin offering, and guilt offering reflected the ceremony of atonement for dealing with people's transgressions and the consequences for those who sinned intentionally or unintentionally (Leviticus 4:20, 26; 5:16; 5:5–6; Numbers 5:6–8). In particular, emphasis was placed on the victims which were used at sacrifice to represent a vicarious substitution on behalf of the donor by laying a hand on the head of the victim in order to transfer the worshipper's sin to the victim animal as a ransom to purify and consecrate people's sins (Leviticus 1:4; 3:2, 4:4). During this discussion, much time was spent on this sacrificial system written in the Old Testament because

it was significantly connected with the death of Jesus Christ on our behalf. Without the death of Christ, none of us could enter the eternal kingdom of God. This teaching was very important for participants to understand to make disciples and evangelize others because this teaching is the central key of the gospel. Additionally, this teaching of the sacrificial system was for participants to remember the seriousness of sin and its consequence.

Finally, the biblical concept of worship described in the Old Testament was about serving God who has the lordship and kingship. According to the Greek Bible, the verb ‘to worship’ *latreuein* in Greek was often rendered as ‘to serve,’ which refers exclusively to the service rendered to God by the translator of the Septuagint (LXX).⁵ In Exodus 3:12, God told Moses, “When you have brought the people out of Egypt, you shall serve God on this mountain.” This verse was explained that the goal of the redemption of His people was to serve God. Likewise, in Joshua 22:5, God wanted His people, “To serve the LORD your God with all your heart and all your souls,” which implies totally committing their lifestyles to Him by faithfully serving because He is the King of Kings to be adored and praised. This teaching about biblical worship was emphasized to help participants understand their true identities as the worshippers who should be obedient and faithful to God. Although this part of teaching on biblical worship from the Old Testament took long time, it was important for the participating parents to understand a true nature of biblical worship.

Next, I continued to teach a true nature of worship driven by the New Testament from the three-sides perspectives of Matthew, John, and the early disciples. First, from the perspective of Matthew, Jesus’ divine sonship was emphasized since he was a descendant of David and Abraham in order to redeem His people and fulfill God’s blessing promises. In particular, the

5. Peterson, *Engaging with God*, 64.

confession of the Son of God from Jesus was exclusively pointed due to His divine nature (Matthew 14:33; 16:16; 27:54; 28:19). The divine sonship and Jesus' heavenly rules in Matthew 28:16–20 was a crucial part of teaching His royal presence and authority (Matthew 28:18) which was granted by God. Further, the key point made in this teaching was to understand the resurrected Christ who should be exalted and praised as like God Himself.

The second point taught to the participants concerning biblical worship in the New Testament was about the perspective from John. John's emphasis on biblical worship was about the truth that Jesus replaced the Old Testament institution of worship by His incarnation and His divine presence among people, removing the necessity of the sacrificial temple, but the eternal Word (John 1:1). According to John, the emphasis was that worship was no longer bound to the temple, but through Jesus Christ in spirit and truth (John 4:21), which was discussed during the dialogue with a Samaritan woman. Genuine discipleship and worship were based on focusing on the nature of Christ Himself as the redeemer and ruler.

Finally, while there were similarities to the perspectives from Matthew and John, I presented thoughts of how the early disciples viewed worship. First, according to Luke and Acts, the early disciples continued to regard the temple as a place of revelation because they met regularly in the temple to teach and preach to one another about the centrality of Christ Jesus and His salvation (Acts 2:46; 5:12). Second, their preaching and teaching focused on the exalted Christ who died and was resurrected. Additionally, the early disciples were forced to be excluded from Judaism, and then scattered to various places and nations. Third, an important point made in this teaching was about the universal and heavenly ruling of Christ since Jesus was rejected by Israel. Therefore, the coming of the Spirit which was about to be sent by Jesus was a truly important incident written in Acts 2:14–40. The early disciples adored and praised Jesus Christ

while praise continued to be offered to the God of Israel's ancestors in the temple. For the early disciples, the whole purpose of the redemption of Christ was to be able to praise and worship Christ Jesus by serving (Luke 1:74). So those who responded to the gospel should serve God because He wanted to do. Although the early disciples were persecuted and martyred, they had never given up their apostolic teaching about the centrality of the gospel.

As a last point, this teaching on the perspective of the early disciples was presented to participants about the Christian fellowship which was to share something with one another (Acts 2:36; 5:42; 9:22; 10:36; 1 Thessalonians 1:9–10; Colossians 1:28; 2:6–7). This extraordinary Christian fellowship was stressed to make participants understand the unity of members in Christ as the early disciples practiced. The practice of fellowship was continued at home through breaking bread, where family worship continued at each home as Apostle Paul even did (1 Corinthians 10:16–17).

After sharing the perspectives of Matthew, John and the early disciples on worship with participants, the discussion in the session then moved to a practical direction about the responsibilities of parents in leading their household to family worship. There were three main elements necessary in family worship at home: 1) daily instruction in the Word of God; 2) daily prayer to the throne of God; and then 3) daily singing the praise of God.

After discussing the key elements of family worship, I suggested in detail: how to prepare before family worship; how to lead during family worship; how to instruct with the Word of God in peaching; how to pray during family worship; how to sing; and how to end. Since many participants had never experienced leading family worship and weren't confident in their abilities to sing, pray and lead anyone to worship, they were uncomfortable by the end of this teaching on

biblical worship. However, many of participants agreed to their responsibility, and even expressed positive comments regarding their confidence to lead their kids to family worship.

Several participants, however, were still worried about how to teach God's Word because they felt their knowledge was lacking. Alternatively, these participants were advised on how to use the Sunday preaching as a reference of preaching. I also encouraged the participants to make sure they spent time in personal preparation by reading and studying the Bible with commentaries or useful books and praying daily prior to leading their household to family worship. In the final few minutes, reviewing biblical worship with summary questions, the second session was completed with a closing prayer.

Session III—Roles of Parents

The third session took place on October 9, 2022, at 1:30 pm in the education building, and lasted until 3:00pm. Twelve parents joined the third session, but four participants who committed to the project were absent in this third session because of their personal reasons. The third session began as the original scheduling planned earlier with an opening prayer. I thought that the lower attendance might have been due to the heavy theological teaching during the first and second sessions, so that it caused participants to be bored with the learning and training process. For the absent participants, I contacted them in person first or by texting and emailing them to give the materials and explanations concerning the third and fourth session teachings.

We began by briefly reviewing the previous two sessions. The participants were asked for their impressions and what they learned. One parent commented that it was a great time for him to learn and understand biblical discipleship and worship. On the other hand, several other parents shared that since the level of theological and biblical teaching was a little bit too high

academically, the discipleship curriculum might be made better by teaching easy concepts and giving more practical examples. Some participants were in favor of more practical guidelines instead of theological teachings, while others saw the benefits of a family discipleship program accompanying an intensive training. Once again, I encouraged a balance of theological learning and practical guidance because both theological learning and practical learning should be included to build up a strong and continuous discipleship curriculum.

Next, the handouts of the materials presented in the third session were distributed to participating parents (Appendix G). The third session covered the biblical and theological understanding of Christian parents' roles and responsibilities at home. Initially, the participants were challenged to consider why parental roles and responsibilities are vital for the discipling of their kids. This challenge immediately led to a discussion of the biblical foundation of parents' roles in discipleship and who has responsibility and headship with authority over the household for family spiritual training.

The first point presented to participants concerning the biblical foundation of parents' roles in discipleship was based on such grounds as the dominion mandate (Genesis 1:28), God's commandment (Deuteronomy 6:7; Psalms 78:1–8; Proverbs 4:1), preserving of God's Word in covenant (Genesis 17:4–6; Deuteronomy 6:1–15; 26:5), and family discipleship found in the New Testament (Ephesians 3:14–15; 6:4; Colossians 3:20–21; 1 Timothy 3:4–5; 2 Timothy 1:4–5; 3:15). In the Old Testament, the dominion mandate of Adam and Eve required family discipleship to rule and subdue the earth. Also, various texts from the Old Testament emphasized the importance of parents teaching God's Word to their kids regardless of their circumstances to preserve the Law and perpetuate their covenantal relationship with God. In the New Testament, the vibrant family discipleship led by parents at home continued to make their kids into disciples

of Christ. For instance, the Apostle Paul acknowledged Timothy's discipleship practice in his letter (2 Timothy 1:4–5; 3:15). Further, Paul believed that family discipleship at home was required of qualifying leaders for ministry of the church (1 Timothy 3:4–5). He even encouraged fathers to raise their children in faith (Ephesians 6:4; Colossians 3:20–21).

Next, a biblical understanding of fathers' headship over the household was emphasized to show that fathers were appointed as the head over the household. From Apostle Paul's letters, fathers' headship was described in the mandate of wives to submit to the headship of husbands (Ephesians 5:22–23; Colossians 3:18–19; 1 Timothy 2:11–13; Titus 2:5; 1 Corinthians 11:3). Peter also viewed fathers as the head over the household (1 Peter 3:1–7). During the time of this presentation, some of the participants were looking a little bit embarrassed with the underlying subject of man's dominance over wives, which is a controversial issue these days. Nevertheless, since the purpose of the headship of fathers were to encourage fathers to be leaders in the practice of discipleship at home, I tried to point out that the biblical headship was different from the man's supremacy over woman because the roles and responsibilities of man and woman were differently called by God.

Further, the biblical purpose of fathers was addressed with several thoughts on what fathers should do at home such as: 1) a father was the source of life to generation (Deuteronomy 7:14; Psalm 132:11; Micah 6:7); 2) a father was a provider for family (Job 29:16; Matthew 7:9) a father had leadership over the household (Proverbs 13:24; 1 Timothy 3:4–5); 4) a father was a protector for family; 5) a father was given an authority by God to fulfill parental responsibilities (Exodus 20:12; Ephesians 6:1).

The biblical understanding of the father's authority given by God was highlighted to participants so that fathers had the power to make decisions and call forth actions for others' sake

to carry out their responsibilities. Fathers' authority is not based on the man's physical power or superior intelligent mind, but rather God's choice for certain purposes. Additionally, there was some caution given in the employment of the authority of fathers at home because fathers' authority should not be dependent on an arbitrary decision, but rather a partnership with their wives.

Particularly, I stressed that the biblical use of fathers' authority was underlined to discipline their kids to be mature Christians (Ephesians 6:4; Hebrews 12:7), depending significantly on Tony Payne's book *Fatherhood: What It is and What It's For*.⁶ Therefore, several suggestions of how to use fathers' authority were given to participants in the session. First, the authority of a father should be expressed in the love of Christ. Second, its use should be fit for the well-being of family instead of personal greed. Thirdly, fathers' authority should be employed in an emergency by taking initiative. Finally, fathers' authority should be used for kids' discipline and training.

Finally, healthy and biblical roles of fathers were briefly reviewed with participants. Summary questions were shared with them as the last step of completing the third session.

Session IV—Practical Directions of Family Discipleship

The fourth session was started at 3:30 pm with an opening prayer in the same location and with the same participants. For the absentees, I contacted with them in person or by texting and calling them in order to share the curriculum materials with a brief explanation on the curriculum subjects which were presented to participants in the previous sessions.

6. Tony Payne, *Fatherhood: What It Is and What It's For* (Kingsford, Australia: Matthias Media, 2004), 62–79.

In the beginning of session four, the teaching material handouts (Appendix G) were distributed to participating parents. At the end of the fourth session, the curriculum training evaluation survey (Appendix A) and the pre-project survey (Appendix B) were conducted to evaluate their thoughts on the training given during the curriculum, and to gather information on their current spiritual and personal circumstances prior to the start of the practice of discipleship at home. Once the curriculum was over, all of the participants were encouraged to complete these surveys and submit them to the church office or to me in person. Also, the post-project evaluation survey questionnaires for parents (Appendix C) were handed out to be completed at the end of the eight weeks of discipleship at home. The participants were asked to submit them to the church office or to me in person for the evaluation of their practice.

For the kids participating in the practice of family discipleship, the two surveys to be conducted at home after the curriculum were handed out to the participants at the end of the fourth session. The first pre-project survey sheets with questionnaires (Appendix D) were required to be completed in the beginning of the practice of discipleship at home. After the pre-project survey, sheets completed by participating kids were submitted to the church office or to me in person. Then, the second post-project evaluation survey sheets with questionnaires (Appendix E) were also assigned to be completed at the end of the eight-week discipleship practice to evaluate how different their spiritual and daily lives were after the intensive discipleship disciplines led by parents at home. The completed survey sheets were also submitted by their kids to the church office or to me in person after the eight-week practice. Additionally, for those who missed the fourth session, they were given the survey materials in person or by email, and they were encouraged to bring them to the church office or to me.

After reviewing the previous session, the presentation for the fourth session began with introducing practical directions for the five key areas of spiritual disciplines for discipling the second-generation at home. The five assigned areas of spiritual disciplines included: daily family worship, weekly Bible study, daily prayer, daily scripture memorization and evangelism. Although daily Bible reading and memorizing were not presented in this curriculum, all of participants were encouraged to read the Bible and memorize Bible verses daily with their kids for spiritual growth and strength because the routine activities of Bible reading and memorizing Bible verses were regarded as one of the marks of spiritual growth in family discipleship.

The fourth session was the most exciting and power-elevating time for the participants who shared and discussed their experiences and requests. First, practical guidance on family worship was presented to participants. The teaching for practical guidance was covered with a simple suggestion to 1) read the Bible and discuss the truth; 2) pray by thanking and praising God and requesting personal needs; 3) memorize scripture; 4) singing joyfully and heartfully; 5) confess Apostolic creed and the Lord's prayer; 6) teach the truth to witness to family. This simple guidance came from the book of Zack Fink, *Simple Family Worship: A Practical Guide on Leading Your Family in Daily Worship*.⁷

Since most of participants had never done family worship at home except a few of them, most of them were curious but also excited to know how to practically carry out family worship at home. Some participants asked how many times they should worship weekly at home. Although the answer might be hard to say, I encouraged participants to carry out a daily worship, which might be a brief and simple daily worship of less than 10–15 minutes in the morning or in

7. Zack Fink, *Simple Family Worship: A Practical Guide on Leading Your Family in Daily Worship* (Phoenix: Ordinary Publishing, 2021), 15.

the evening. In the exceptional case, another suggestion was given to them to lead a weekly formal worship at home of 30 minutes once a week.

Several participants were afraid that their busyness would keep them from being able to lead family worship every day because their family was too busy to be gathered together. That was a big challenge to be overcome by most of participants. Nevertheless, since a daily worship was preferably used for the project of family discipleship, I encouraged participants to attempt to lead their household to family worship on a daily basis even though worship time might be short and simple with Bible reading, confessing Apostolic creed, instructing God's Word, and praying.

Practical guidelines concerning Bible study were shared using the principles of dynamic Bible study from the book *Rick Warren's Bible Study Methods: Twelve Ways You Can Unlock God's Word*.⁸ Bible study instructions for the beginner were helpful in starting passionately and systematically studying the Bible. The principles of Bible study were outlined with several ideas to accomplish spiritual growth by 1) knowing how to ask the right kinds of questions; 2) writing down what you have observed and discovered; 3) applying the truth, not just interpretation; 4) being studied systematically; and 5) never exhausting just one passage of Scripture. In short, basic techniques of Bible study with a process of observation, interpretation, application, and prayer in the truth.

During the discussion of Bible study, some participants asked how much time they should devote to preparing and implementing the discipline of Bible study. Although a fixed amount of time was not required, I encouraged participants to do their best because the personal level of understanding and capability varies. The practice of implementing the discipline of Bible

8. Rick Warren, *Rick Warren's Bible Study Methods: Twelve Ways You Can Unlock God's Word* (Grand Rapids: Zondervan, 2011), 16.

study was the biggest challenge for parents. At this point, participants were once again encouraged to persevere during the practice of discipleship, regardless of their difficulties. Additionally, some participants also requested helpful resources involving Bible study method and application. Thus, I introduced some resources such as a study Bible, recent Bible versions, an exhaustive concordance, a Bible dictionary, and a Bible handbook.

Practical guidelines were also given to participants about daily prayer. Several principles of prayer were suggested with certain biblical passages even though there are a huge number of passages involving the subject of prayer. Initially, Jeremiah 33:3 was used as the motive of God's honoring prayer, saying, "Call to me and I will answer you, and will tell you great and hidden things that you have not known." Also, participants were encouraged to pay attention to the High Priestly Prayer of John 17, which was instruction from Jesus Christ for His disciples concerning how to pray. The emphasis on the importance of prayer in the discipleship and spiritual growth of kids was continually stressed.

A brief introduction to the principles of prayer was presented to participants: 1) God honored prayer; 2) anyone who abided in Christ can pray (John 15:7); 3) anyone who asked for forgiveness would be forgiven (1 John 1:9); and 4) prayer had basic rules of praying in the name of Christ, in God's will, and in faith. From the book of Warren Myers and Ruth Myers, *Pray: How to Be Effective in Prayer*, ideas of how to pray effectively were introduced to participants.⁹ The pattern of prayer in John 17 was presented to let participants know when disciples needed to pray, such as in need of seeking His name and kingdom, daily bread, God's forgiveness and protection, and His glory.

9. Warren Myers and Ruth Myers, *Pray: How to Be Effective in Prayer* (Colorado Springs: NavPress, 1983), 1.

Some participants asked when the best time was to pray because they were without sufficient time to spend with kids due to busy daily scheduling. I advised them to pray at dinnertime and bedtime to be a little bit longer and formal, or early morning prayer. Some participants mentioned that they already prayed regularly in the morning for family and their kids to grow like Christ because prayer would be necessary to battle with spiritual attacks from the devil.

Some tips on how to pray were for disciples to 1) pray habitually; 2) pray spontaneously; 3) pray upon our covenantal relationship with God; 4) pray specifically; and 5) pray earnestly. Further, in order to have a more effective prayer practice, there were important considerations such as keeping a quiet time, depending on God's Word, having life commitment, setting a routine time of prayer, praying anytime, keeping on asking, relying on the power of the Holy Spirit, and praying for others. Participants agreed to these tips and ideas to get them excited to pray daily.

Lastly, the final discipline of evangelism for family discipleship was introduced to prompt participants to become very interested in how God wants to save all generations. When participants were asked how often they were involved in evangelizing others daily, most of them barely answered positively, and mentioned that they did not know how to share the gospel with others. Also, some participants said that they had rarely tried to evangelize their kids with the gospel. One of participants commented that he needed to be confident of what to say about the gospel. Whereas just a few of the participants mentioned that they were sometimes positively involved with evangelism to share Christ with others. The discussion spontaneously led to the consideration of the need of evangelizing children at home.

Based on the Great Commission in Matthew 28:19–20, the need for evangelism was emphasized to make disciples of the next generation. The calling of evangelism was to include every born-again Christian, without exceptions, to bear witness to Christ for the world. The evangelism session highlighted the need to evangelize kids at home because regardless of parental failures or neglecting kids' spiritual needs, kids should hear the gospel and accept Christ as the Lord to be born-again Christians. Regarding some parents' misunderstanding of kids' Christian identities, some critical points were clarified for participants. For example, some parents mistakenly regarded kids who went to church every Sunday or who were baptized and born in their mother's Christian womb as born-again Christians. Participants were challenged to consider whether their baptized kids truly accepted Jesus Christ as the only way of salvation by their faith, believed in Him as their Lord to control their lives, and obeyed His Word through consistently living a holy life.

Participants became curious about what they should know to share the gospel with their kids and others. We introduced the book of Joel R. Beeke, *Bring The Gospel to Covenant Children*, and I instructed participants about what biblical and theological contents of the gospel should be included for evangelism.¹⁰ There were seven key points: 1) who God was (Isaiah 40; John 1; Ephesians 1); 2) seriousness and consequence of sin (Genesis 3; Matthew 13:30–50; Romans 3:9–20); 3) necessity of reborn (John 3:3–5; Ephesians 2:1); 4) uses of moral laws (Romans 13:3–4; Galatians 3:10); 5) necessity of faith in Christ (Hebrews 11:1–2); 6) sanctification and holiness (Galatians 5:22–23); and 7) joy of heaven (Philippians 3:20–21).

10. Joel R. Beeke, *Bring the Gospel to Covenant Children* (Grand Rapids: Reformation Heritage Books, 2010), 2–3.

Further, a practical presenting procedure to share the gospel for family was briefly introduced to participants. The first step is to admit that all humans are sinners, “For all have sinned and fall short of the glory of God” (Romans 3:23). The second step is to present that a person must be a willing to believe in Jesus Christ as the Son of God, who died on the cross, who is a perfect God and human, who rose from the dead and ascended to the heaven. I encouraged participants to make sure that kids believe in Jesus Christ as the only way of salvation. The third step is that a person must commit their life to Jesus Christ because a life-long relationship with Christ is a true Christian life. Finally, the last step in sharing the gospel is to pray in the Holy Spirit as well as be baptized to show one’s true born-again faith to the public.

Some of participants were still worried about their lack of confidence around how to start a conversation with kids and others to engage the person with the gospel. Unfortunately, one of participants mentioned that he did not even feel the need to share the gospel with his kids. However, all of the participants agreed that the sharing of the gospel was not optional, but a requirement of disciples of Jesus Christ as He called and commanded us. Some participants questioned when the best time was to share the gospel with kids. They were told they should share the gospel with their kids any time, regardless of location and timing.

After briefly concluding with summary questions, we came to the end of the fourth session of the seminar. Praising God who guided and helped us to do the project of family-oriented discipleship, I also thanked participants for their endurance and participation. Further, they were once again advised to work together with their spouses as their accountability partners to equip and teach their kids to become disciples of Christ for the next eight weeks at home. The fourth session came to an end with a closing prayer for the success and encouragement of participants and their families to be able to do a family-oriented discipleship at home.

In addition, participants were asked to complete and return the curriculum training evaluation survey (Appendix A) and the pre-project survey (Appendix B) and the post-project evaluation survey (Appendix C) as well as the pre-project surveys (Appendix D) and the post-project evaluation survey (Appendix E) for kids in order to examine how strongly the project affected their lifestyles and behaviors.

Eight-week Discipleship Practice Reports

After the curriculum seminar in the project, the practice of discipleship by each family was started on October 10, 2022. The parents participating in the project were assigned to carry out the five areas of the disciplines for discipleship: daily worship, daily prayer, daily single verse memorization, weekly Bible study, and evangelism. Since effective communication and interaction with participants were crucially important, participants were encouraged to dialogue with a pastor or their partners at least once a week concerning their practice of discipleship disciplines. There was no rule saying interactions needed to be in person, so much was accomplished by texting, calling, or emailing. Thus, participants were informed that a pastoral letter by email, text or calling would be sent to them in order to know how a specific discipline was going or what they had some difficulty with during the practice of discipleship.

In the second week, the participating parents continued to lead their families in discipleship disciplines. The interactions and mutual communications continued with the use of email, text, or phone call. One of parents emailed me to talk about some difficulties and tough situations. Some parents confessed how their family was frustrated during the family worship. Other parents requested honestly to pray for their family to be voluntarily and consistently joining the practice of discipleship. With these requests and comments from the parents, I

encouraged them warmly to continue faithfully a practicing discipleship without interruption until the end of the project.

From the third week through the sixth week, most of the participating parents continuously carried on the practice of discipleship, while three parents informed me that they would not be able to continue the practice of family discipleship due to their personal insufficiency of confidence as well as their daily busy scheduling. Nevertheless, all remaining thirteen parents continued to lead their families in the disciplines of discipleship at home.

In the seventh and eight weeks, all the participating parents were contacted and asked to complete and return the surveys, including the surveys for kids regarding the progress and success of the practice of discipleship led by parents. Since participants were provided with confidentiality envelopes prior to the start of the practice of discipleship, they were asked to return the surveys to the church office or to submit them to me in person. Otherwise, for those who did not return the survey sheets within envelopes, they were asked to return them by email or mail.

Additionally, the senior pastor, governing elder, and current deacon who reviewed the curriculum and its discipleship practice also completed and returned the post-project evaluation survey for church leaders (Appendix F) to the church office.

Conclusion

The discipleship project for discipling the next generation through family discipleship began October 2, 2022, and ended December 10, 2022. During this period of time, there was a four-session seminar for two weeks, and the practice of family discipleship disciplines for eight weeks. In the curriculum seminar, there were four materials taught to participating parents while

there were six evaluation surveys handed out for parents and kids as well as three reviewers. In the beginning, there were sixteen participating parents, but after all there were thirteen parents who continued and completed the project of discipleship. The goal of family-oriented discipleship was to train and equip parents to be able to teach and lead their kids in the five disciplines of discipleship.

CHAPTER FIVE

PROJECT EVALUATION AND ANALYSIS

Introduction

The project was planned and implemented to train and guide parents to correctly understand biblical discipleship, and then to raise their kids as disciples of Christ through the practice of discipleship led by parents at home. Through the four-session seminar for two weeks, the participating parents were intensively equipped with knowledge of biblical discipleship which consisted of five disciplines: daily family worship, weekly Bible study, daily prayer, daily scripture memorization, and evangelism. The eight-week practice of discipleship at home depended on strong parental leadership to help both parents and kids grow in their spiritual maturity as disciples.

The evaluation of the project on family-oriented discipleship is relatively straightforward in showing the effectiveness of the project and the growth of the household as the participating families completed the disciplines during the eight weeks. For instance, the evaluating marks are simply to examine the frequency of family worship, Bible study, church attendance, evangelism or the quantity of daily prayer and scripture memorization. However, measuring the internal change of participating parents and kids is to ask them how much more confident in Christ they became by faith in terms of their knowledge and behaviors.

This chapter will show the effectiveness of the training curriculum as well as the spiritual growth of parents and kids by the analysis and evaluation of the project. The success or failure of the project goals which must be achieved will be confirmed by examining the data of the pre-and post-project surveys from parents and kids, and the assessment of church leaders. Even if the

measuring of the internal conviction of parents and kids is difficult to examine, their external attitudes and perceptions obviously show their level of change.

Evaluations of the Four Project Goals

The project had four specific goals over a total ten week period of the discipleship curriculum and practice at home: 1) to develop an effective curriculum of biblical discipleship for parents to lead their household in the practice of discipleship at home; 2) to train Korean immigrant parents who were not yet comfortable leading family discipleship through a practical training of what to teach, how to worship, how to read, how to pray, how to evangelize, and how to study; 3) to hold the trained parents accountable by requiring them to lead family worship, Bible study, and implement daily prayer, daily scripture memorization, bible reading and evangelism; and 4) to come up with an effective strategy for parents to disciple the next generation in the Korean immigrant church.

Evaluation on the First Project Goal

The first goal was to develop an effective training curriculum of family discipleship for equipping and guiding parents to lead their household in discipleship at home through learning and applying specific disciplines. To evaluate the effectiveness of the training curriculum, a curriculum training evaluation survey was given to parents (Appendix A) and a post-project evaluation survey was given to church leaders (Appendix F). The church leader surveys were used to evaluate the curriculum to be sure it was biblically sound in reformed doctrines, useful in presenting key passages, sufficient in including the necessary contents, effective in communicating with participants, satisfactory in providing the available resources, adequate in

addressing the biblical roles of parents, and enough in encouraging them to be motivated for discipleship.

The three church leader reviewers consisted of a senior pastor, a governing elder, and a deacon. Since they were already involved with family discipleship to some degree at home, they were happy to share their experiences and comments with us. Each reviewer was asked to respond to each question in the post-project evaluation survey (Appendix F) with a small letter representing an answer that corresponded to the following: a. *strongly disagree*; b. *disagree*; c. *moderate*; d. *agree*; e. *strongly agree*. The questions were designed to determine the reviewers' thinking and opinions regarding the whole process and materials of the project curriculum. The participants were asked to give answers for eight questions.

From the answers of the reviewers, there are several important points regarding the evaluation of the curriculum. First, all of the reviewers were at least in agreement or strong agreement on the question of, "Do you think this curriculum and project is so helpful to family discipleship at church?" They believed that this discipleship program at church would be very helpful to grow disciples of the next generation at church. Secondly, as to the question of, "Do you think this curriculum covers sufficiently a content of discipleship training?" or "Do you think that a four-session curriculum is enough to instruct about discipleship?" two of them agreed and one of them agreed strongly on sufficiently covering and teaching a family discipleship training.

Regarding the question of the instructor's communication capability, two of them agreed, but one reviewer answered a question with somewhat 'moderate' because of the leaning toward an academic way of instruction rather than a pastoral approach. On the question of, "Is this curriculum strongly encouraging parents to be more active for church involvement?" all

reviewers answered positively at least either in agreement or strong agreement on it impacting and motivating them to start and continue the discipleship training.

On the overall evaluation of the reviewers, two of them agreed or strongly agreed with the recommendation that the curriculum be used, but one reviewer gave a moderate score because, he commented, since many participants were not strong in their commitment to Jesus Christ, the curriculum must be redesigned to be easy and practical in communicating and delivering the contents of discipleship training. One of reviewers also said that if the curriculum were revised, it would be more helpful and effective for the next discipleship program to rear kids as disciples of Christ in the Korean immigrant church. Additionally, as to the question of, “What’s area is the most important topic for family discipleship?” reviewers selected both family worship and evangelism as the most important components of family discipleship.

Though sixteen participants committed to the project prior to the beginning of the project, three completed only the discipleship training with the curriculum for two weeks and then took a curriculum training evaluation survey (Appendix A) while thirteen participants completed the whole discipleship training and practice for ten weeks. Soon after the two-week curriculum seminar, the sixteen participants were asked to answer the question, “How does youth programs/activities at church appear to be well-planned and organized for discipleship?” Ten of sixteen participants answered nearly negatively with at least some or strong disagreement on the question. These responses indicated that the stagnant or declining membership numbers of KCC was obviously related to the failure of discipleship or the absence of an effective discipleship program in the church.

Ten of the thirteen participants who completed the whole discipleship program for ten weeks agreed positively with the question, “How strongly is the discipleship training curriculum

helpful in the practice of discipleship?” Just three of them were barely positive and said somewhat. As to the question of, “How strongly have you followed by the guides instructed by the training curriculum?” nine of the thirteen participants actively followed the instruction and guidance of the curriculum and materials given at the seminar. Those who were more actively applying their learning and guidance from the training curriculum responded more positively to the effectiveness of the project curriculum. The results of the evaluation from the participants are shown (see table 1).

Table 1. Evaluation of the Training Curriculum

Participant Number	Percentages of Participants indicating the Effectiveness of the Curriculum
1	Agree (60~80%)
2	Agree (60~80%)
3	Agree (60~80%)
4	Strongly Agree (80~100%)
5	Agree (60~80%)
6	Strongly Agree (80~100%)
7	Somewhat (40~60%)
8	Agree (60~80%)
9	Somewhat (40~60%)
10	Agree (60~80%)
11	Strongly Agree (80~100%)
12	Somewhat (40~60%)
13	Agree (60~80%)

Evaluation of the Second Project Goal

The second goal was to train the participating parents to be able to lead their household, in particular their kids, in the discipleship disciplines for eight weeks at home. The premise of the project goal was that the trained parents who ascertained their biblical roles within their family would feel more comfortable with leading family worship, teaching the Bible, praying

daily, memorizing scripture passages, and evangelizing others. The measurement employed in the project goal for the evaluation of the effectiveness of parental training in the assigned disciplines was from the pre- and post-project evaluation surveys (Appendices B and C) at the beginning and end of the project.

The surveys covered what the participants were doing in each of the five discipleship disciplines to determine how much change they had experienced during the practice of discipleship throughout the eight weeks. The questions in the surveys were designed to determine participants' initial thinking and attitudes and then later their changes after training from the discipleship curriculum and applying their learnings in practice. To meet with the second goal, the five assigned areas of disciplines will be evaluated and presented in this section.

Evaluation in Family Worship Discipline

The measurement of the assigned family worship discipline used in the project came from the pre- and post-project evaluation surveys for parents (Appendices B and C) and kids (Appendices D and E) to determine whether the goal was met. For measurement, two parts were considered: 1) a positive statistical difference in the pre- and post-project surveys from parents; 2) a positive statistical difference in the pre- and post-project surveys from their kids. The premise of the project goals was to see the statistical similarity of the changes in habits and attitudes between parents' surveys and kids' surveys.

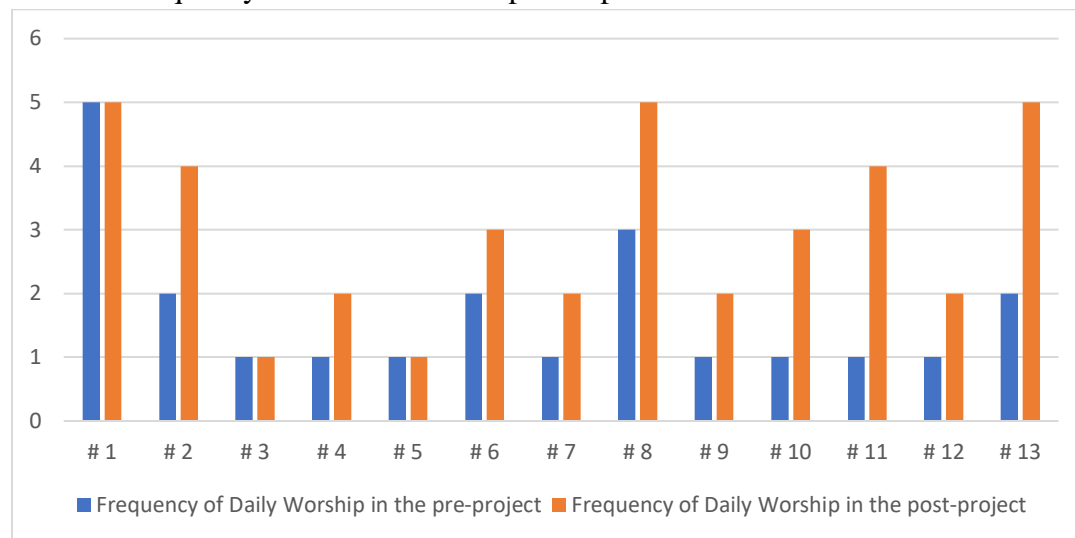
The first part of the measured spiritual growth in the family worship discipline was to figure out whether there was a positive number of changes from the initial survey to the final survey conducted among the parents. Regarding the parental habits and attitudes on family worship, sixteen participating parents in the beginning of the project were asked to answer three

questions related to the spiritual discipline of family worship. However, since three of sixteen parents who participated in the curriculum seminar ultimately dismissed themselves from the entire training of the project, only thirteen parents completed it and answered three questions considering the spiritual discipline of family worship.

From the responses of these thirteen parents, the positive changes in their answers from the pre-project survey to the post-project survey were regarded as the indicators of a spiritual growth in their habits and attitudes on family worship. Each parent was asked to respond to a question on the frequency of daily worship from the pre-project survey to the post-project survey. The changes in parental answers indicated a positive difference in their behaviors and attitudes (see table 2). Eleven of thirteen parents responded positively to increasing the frequency of their daily worship over the eight-week period, while two of them were barely attempting to increase the number of daily worship times with a frequency of one or less. Interestingly, those who had the lowest frequency in the pre-project survey improved the most positively in the frequency of daily worship practice, indicating a difference before and after the project.

As to the question of the importance of family worship in impacting kids' spiritual growth and maturity, responses from the nine of thirteen parents were either in agreement or strong agreement while four of them barely agreed with a response of *somewhat* on the question in the pre-project survey. In the post-project survey, eleven of thirteen parents responded positively to the same question with either agreement or strong agreement, while only two of them were still barely positive with a response of somewhat important. Although there was rarely a sharp difference between the pre- and post-project surveys, most parents regarded family worship as the most important priority of the discipleship disciplines.

Table 2. Frequency of Parental Worship Discipline



Regarding the question of parental attitudes on their willingness to encourage their kids to join family worship, though ten of thirteen parents initially responded positively with agreement or strong agreement in the pre-project survey, twelve of them agreed to encourage their kids to participate in family worship at home in the post-project survey. In addition, one exception occurred which might have been caused by either a personal inability to lead his household to family worship or by his weakness of faith. Though there was only a slight change from their initial thinking, the project caused participants to change their minds and attitudes on family worship to being enthusiastically positive.

The second part of the measured spiritual growth in the discipline of family worship included a statistical difference or change of frequency in family worship from responses of kids. In the pre-project survey, thirteen of nineteen kids who joined the project of family discipleship answered a question on the frequency of family worship with a number of one or less, while only two of them regularly had daily worship at home. However, in the post-project survey, only four of them responded to the question by indicating no change with a frequency of one or less, while

twelve of them positively responded to the question by indicating a frequency of at least more than three times per week.

Hence, though there were slight differences in the responses of parents and kids on the frequency of daily worship in the pre- and post-project surveys, both indicated positive changes which were numerically significant in the training of parents and kids concerning family worship discipline. From the results, each parent and kid actively participated in daily family worship, even though there were still some challenges to carrying out daily worship because of their personal busyness and scheduling conflicts. In the end, these slight positive changes indicated that the project goal was accomplished as planned.

Evaluation in Bible Study Discipline

The second assigned area measured for the project was the weekly Bible study. Participating parents and kids were asked to respond to questions concerning the frequency and their confidence in teaching and leading the Bible study. Several questions were given to participants in the pre- and post-project surveys to determine their initial thinking, and then changes in their frequency and attitudes toward Bible study discipline. As to the questions of the Bible study discipline, there were such following questions: “How often do you have a bible study to teach your kids monthly?” “How important is family bible study to you and your kids’ spiritual growth?” “How confident are you in using and finding biblical stories and bible verses?” “How strongly does the Bible have influence on your behavior daily?” “How confident are you in teaching kids with the Bible?” and “Are you willingly to encourage your kids to join the Bible study at home?” In addition, they were not asked to do a daily Bible study, but a

weekly one, because two practices a day, Bible study and family worship, would be too much to carry out daily for the participating parents and kids.

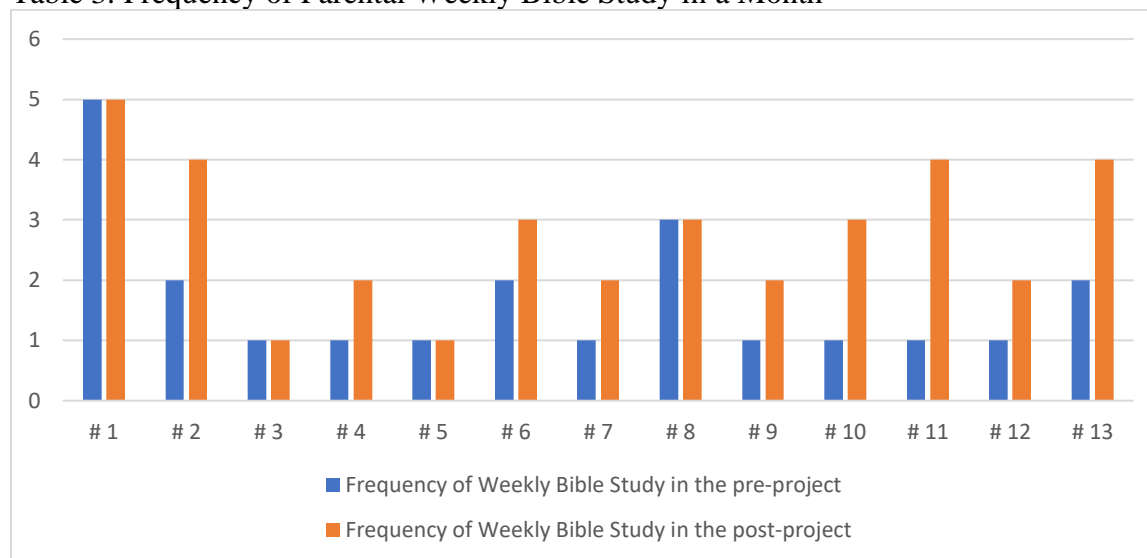
According to the responses from parents regarding the frequency of weekly Bible study in the pre-project survey, ten of thirteen parents did a Bible study once or less per month, while only four of them had a regular Bible study with their kids at home more than twice per month (see table 3). However, the post-project survey showed that eight of the participating parents led family Bible study to teach kids at home while only five of them were still barely practicing the Bible study one time or less per month.

Regarding parental attitudes on the importance of family bible study, ten of thirteen participants positively responded in agreement or strong agreement according to the pre-project survey. Likewise, eleven participants pretty similarly responded in agreement or strong agreement in the post-project survey. These similarities indicated that the participants were always thinking of the importance of family bible study regardless of their practices to teach kids with the Bible. As to the question of “How confident are you in teaching kids with the Bible?” only six of thirteen parents positively responded within agreement or strong agreement in the pre-project survey, while nine of them in the post-project survey responded in agreement or strong agreement. Though there was a slight change from the pre-project survey to the post-project survey, the slight positive changes were very meaningful because they became more confident in teaching and leading bible study throughout the practice of family bible study.

Nineteen kids were also asked to respond to each question relating to the importance of family bible study led by parents at home. Interestingly, the responses in the post-project survey indicated that fourteen of nineteen kids acknowledged the importance of family bible study with agreement or strong agreement, while only nine of them responded pre-project positively in

agreement or strong agreement. The weekly bible study led by parents evidently made an impact on their kids' attitudes and thinking.

Table 3. Frequency of Parental Weekly Bible Study in a Month



Further, as to a question of “How strongly does the Bible have an influence on your behavior daily?” kids’ initial thinking was that eleven of nineteen kids responded positively in agreement or strong disagreement. However, in the post-project survey, sixteen responded very positively in agreement or strong agreement on the influence of the Bible on their daily behaviors. Clearly, the regular Bible study at home made a huge impact on forming kids’ attitudes and thinking of the significance of the Bible on their daily behaviors.

In short, the necessity of family bible study led by parents at home was evidently important in making disciples of the second generation. Parental responses indicated that parents were strongly responsible for teaching kids with the Bible to encourage their kids to follow Jesus Christ. In particular, the responses from the participating kids showed that they witnessed that the Bible impacted their daily behaviors and attitudes.

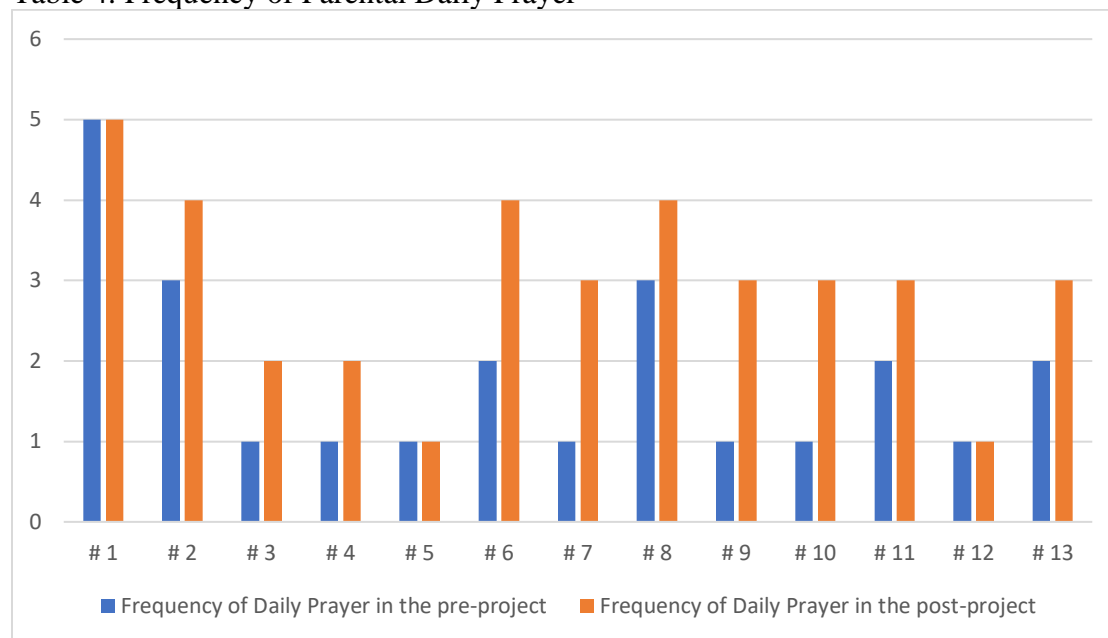
Evaluation in Prayer Discipline

The third assigned discipline measured for the project was the practice of daily prayer. The key questions in the surveys were associated with these: “How often do you pray privately or corporately at home daily?” and “How important is daily prayer to you and your kids’ spiritual growth?” According to the responses from the participants, they believed that daily prayer was vital to grow their spirituality and maturity. In particular, the results indicated that both private and corporate prayer for parents were crucial to carrying out the discipleship of the second generation at home.

The frequency of daily prayer either privately or corporately showed that the number of those who prayed daily more than three times increased greatly from only three parents in the pre-project survey to ten parents in the post-project survey (see table 4). Interestingly, although there were seven parents who were barely praying with one or less frequency in the pre-project survey, only two parents were barely praying with one or less frequency in the post-project survey. Additionally, the measurement of daily praying included all activities of praying privately or corporately such as a mealtime, worship time, or Bible study time.

As to the question of parents’ attitudes on daily prayer in terms of the importance of daily prayer to parents, there were slight positive changes from the pre-project survey to the post-project survey for parents. Twelve participants were positive in either at least agreement or strong agreement on the importance of daily prayer in the post-project survey, while eleven of them were in agreement or strong agreement in the pre-project survey. The results pointed out that most parents already acknowledged the importance of daily prayer for the spiritual growth of the next generation.

Table 4. Frequency of Parental Daily Prayer



Surprisingly, the frequency of daily prayer for kids including both private or incorporate prayer showed that the number of those who prayed daily with a frequency of one or less was substantially decreased from seven kids in the pre-project survey to two kids in the post-project survey. Regarding the attitudes of kids on the importance of daily prayer, sixteen kids were positively in agreement or strong agreement in the post-project survey, while twelve kids were in agreement or strong agreement pre-project. In addition, the response of *agree* was the most popular answer with eleven kids in the post-project survey while the response of *somewhat* in the pre-project survey was prominent. This indicated that the participating kids acknowledged the importance of daily prayer in their family. Thus, the results pointed out that after the practice of daily prayer, the frequency of praying was significantly increased.

In conclusion, although there were still some difficulties for parents and kids about the daily prayer discipline at home, both sets of results showed that prayer by parents and kids was

one of the most important disciplines to help them consistently carry out family discipleship at home.

Evaluation in Scripture Memorization Discipline

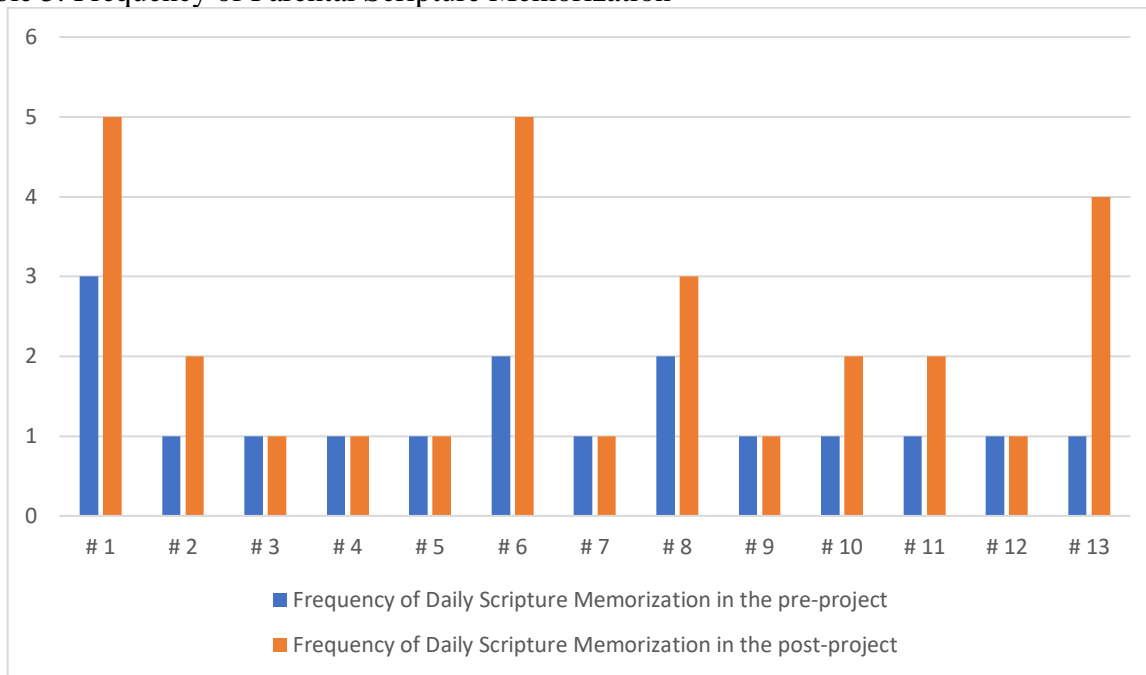
The fourth assigned discipline for the project was the daily scripture memorization discipline. As to the question of “How many Bible verses do you memorize weekly?” only three of thirteen parents responded by answering with more than two verses weekly in the pre-project survey, while ten of them were barely memorizing with one or less in the pre-project survey. However, seven parents tried to memorize Bible verses weekly with more than two verses in the post-project survey, while six of them barely memorized weekly with a number of one or less in the post-project survey (see table 5).

According to the frequency chart of parental scripture memorization, the number of those who tried to memorize scripture verses weekly with memorizing more than two verses in the post-project survey was seven parents, while only three of them agreed to memorize scripture verses more than two verses weekly in the pre-project survey. Six participants were to memorize one or fewer verses in the post-project survey, while ten of them were barely to memorize scripture verses with one or fewer verses in the pre-project survey. The results indicated that although parents viewed that scripture memorization as important, they didn’t really try to memorize scripture verses at home during the period of the project.

As to the question of “How important is memorizing Bible verses for spiritual growth?” ten of thirteen participating parents were in either agreement or strong agreement on the importance of memorizing scripture in the post-project survey, while eight of them were positively in either agreement or strong agreement on memorization of scripture in the pre-

project survey. There were slight changes in responses from the pre-project survey to the post-project survey.

Table 5. Frequency of Parental Scripture Memorization



This result indicated that the personal responsibility of memorizing scripture verses on the assigned discipline stimulated parents to change their initial thinking from the *agree somewhat* stance to *agree* or *strongly agree* stance. In short, although parents acknowledged that memorizing scripture was an important element of discipleship, they barely tried to memorize scripture verses during the practice of discipleship at home.

The positive changes among the participating kids were obvious from the pre-project survey to the post-project survey. As to the question of “How many Bible verses do you memorize weekly?” thirteen of nineteen kids responded with more than two verses weekly in the post-project survey, while only six of them responded more than two verses weekly in the pre-

project survey. The significant changes from the pre-project survey to the post-project survey indicated that participating kids tried to memorize scripture verses daily.

In conclusion, although there were slight changes in initial thinking from parents on the importance of memorizing scripture verses daily, kids were affected more significantly than parents in the scripture memorization discipline.

Evaluation in Evangelism Discipline

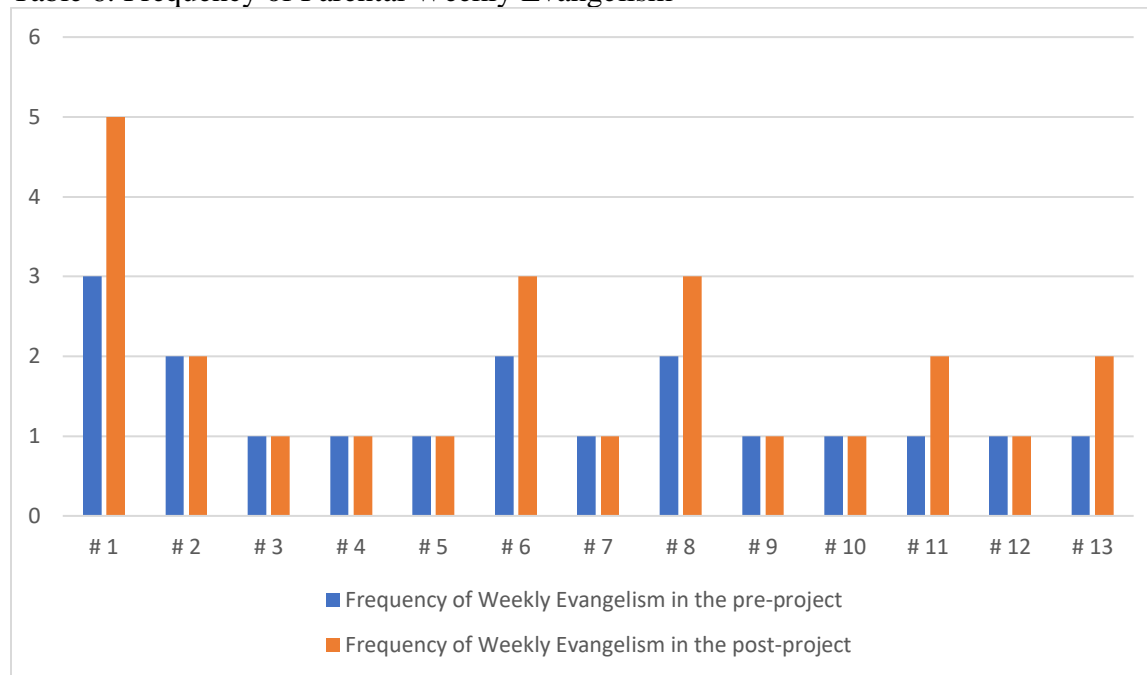
The fifth assigned discipline for the project was about the discipline of evangelism to share the gospel with others. The pre- and post-project surveys included questions of “How often do you share the gospel with others weekly?” “How important is it to be committed and involved with sharing the gospel with others?” The evaluation of the practice of evangelism among the participants was focused on gauging the frequency of evangelism weekly and their attitudes on the importance of evangelism.

The results for the responses for the frequency of the evangelism discipline were identical to each other from the pre-project survey to the post-project survey. Only five of thirteen parents attempted to practice the evangelism discipline in the post-project survey, while eight of them were barely trying to share the gospel with others during the period of the project (see table 6).

However, as to the attitudes toward the importance of evangelism, the participants responded very differently from their responses to a question of practicing personal evangelism. Though eleven of the participants were very positively in either agreement or strong agreement on the importance of evangelism in the pre-project survey, twelve participants responded positively in either agreement or strong agreement on the importance of evangelism in the post-project survey. That is, most of the participants acknowledged the evangelism discipline as one

of the most important elements for the discipleship; however, the results indicated that the participants had not done much to implement the discipline of evangelism.

Table 6. Frequency of Parental Weekly Evangelism



Likewise, the results of the responses from the participating kids were very similar to the results of their parents. The changes from the pre-project survey to the post-project survey were very minimal. Only six of nineteen kids attempted to share the gospel with others weekly in the frequency of more than twice weekly in the post-project survey, while four of them used to attempt to share the gospel with others in the frequency of more than twice weekly in the pre-project survey.

Surprisingly, the participating kids already acknowledged the importance of evangelism from the pre- and post-project surveys. As to the question of the importance of evangelism, seventeen kids were positively in either agreement or strong agreement in the post-project

survey, while fifteen kids were positively in either agreement or strong agreement in the pre-project survey.

In short, although there was the opportunity to teach and encourage parents to share the gospel with others as one of the important disciplines in the project, they might be barely implementing it at home. However, the results of the responses from both parents and kids admitted that all Christians as the disciples of Jesus Christ should be witnessing.

Evaluation of the Third Project Goal

The third goal for the project was for the parents who went through the four-session training to be encouraged to consistently lead and disciple their kids over the ten-week period of the curriculum and practice of discipleship disciplines. These measurements for the project were used to evaluate the third project goal: 1) pastoral communication and mentoring with parents; 2) parents' communication and encouragement with kids; and 3) kids' satisfaction with parental mentoring and communication on spiritual growth.

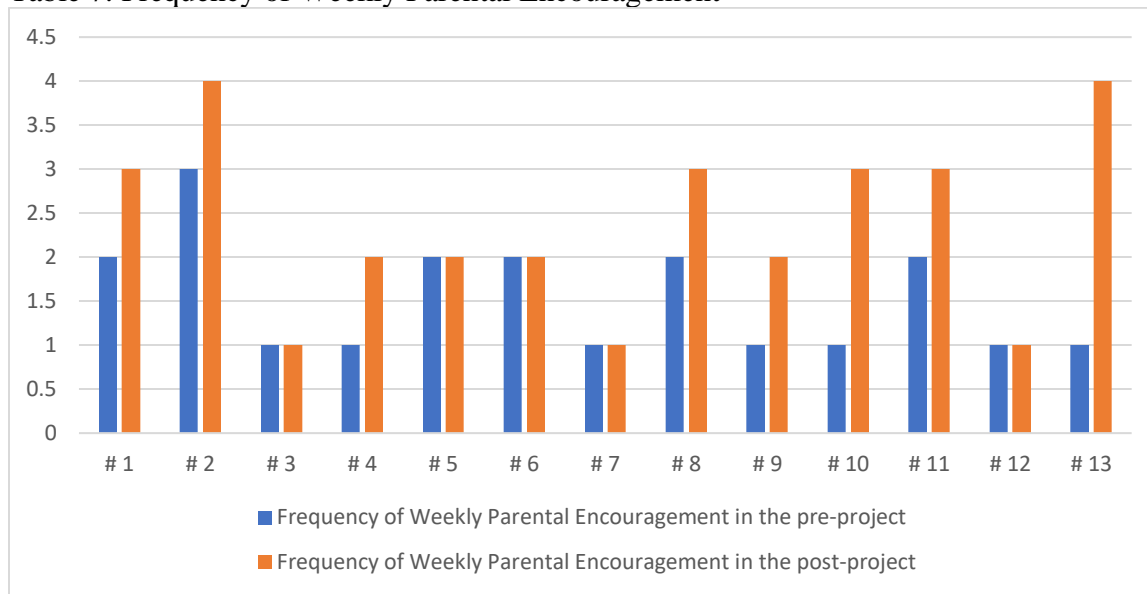
As to the question of "Are you satisfied with pastoral mentoring and communication for discipleship at home?" nine of thirteen parents were in either agreement or strong agreement in the post-project survey, while four of them were in either *somewhat* stance or *disagree* stance. The accountability between pastor and parents appeared to be successful during the practice of discipleship. Parents were communicated with a pastor by phone, email, text message, or in person throughout the eight-week period of family discipleship. Additionally, the reason why four parents were not satisfied with the communication and mentoring with a pastor might have been from the lack of communication as well as a weak foundation of mutual trust.

Another key measurement for the third project goal was to evaluate the level of parental willingness to consistently encourage and their kids by identifying the difference in parental communication and encouragement for kids from the pre-project survey to the post-project survey (see table 7). As to the question of “How often do you encourage kids for spiritual growth weekly?” ten of thirteen parents responded with at least more than twice weekly according to the post-project survey, while only four of them responded with at least more than twice weekly for encouraging their kids in the pre-project survey. Seven parents actively increased the frequency of encouraging their kids, while five parents barely changed their willingness to encourage their kids.

Further, there were slight changes in the amount of parental communication with kids at home. The dominant amount of communication between parents and kids in the pre-project survey was 10–20 minutes daily, while the prominent amount of mutual communication in the post-project survey was 20–30 minutes. These slight changes indicated that parents spent time consistently increasing the amount of communication with their kids concerning spiritual matters.

The last measurement for the third project goal was whether kids were satisfied with parental mentoring and communication for discipleship at home. As to the question of “Are you satisfied with parental mentoring and communication at home?” thirteen of nineteen kids were positively in either agreement or strong agreement in the post-project survey, while six of them were barely satisfied with their parents’ mentoring and communication. Also, as to the question of “How strongly do your parents have an influence on your spiritual growth?” fourteen of nineteen kids were positively in either agreement or strong agreement in the post-project survey, while five of them said somewhat or disagreed.

Table 7. Frequency of Weekly Parental Encouragement



In short, the results indicated that a high percentage of parents attempted to be consistent and faithful in leading and encouraging their kids over the eight-week period. However, some of them were barely attempting to change their attitudes and actions for the spiritual growth of their kids. That might be because of lacking faith or willingness or their busy schedules.

Evaluation of the Fourth Project Goal

The fourth project goal was to build an ongoing strategy to help parents to be equipped and trained to make disciples of their kids in a way that coincided with the vision and ministry of the Korean immigrant church. The practical strategy for discipling the next generation was evaluated by the three church leaders of a senior pastor, a leading elder and a deacon after the completion of the project (Appendix F). In order to accomplish the fourth goal of the project, all three church leaders were asked to respond to a question of whether the discipleship project was practically effective in the ethnic setting of the Korean immigrant church.

As to the effectiveness of parents leading discipleship for church ministry, two of three church leaders were in either agreement or strong agreement, and one leader was not. Although two church leaders commented that this discipleship program would be helpful and effective in ministering to youth and the next generation, one leader pointed out that since most of parents were still used to only being receivers of discipleship at church, they were barely able to make disciples of their kids at home.

Another important question on parental involvement with church ministry by the parental discipleship program was given to the three church leaders. All three church leaders were in either agreement or strong agreement on the effectiveness of the discipleship program in encouraging parents to be more actively involved with church ministry. They commented that parental engagement with family discipleship would be given more opportunities of their spiritual development and religious practices in the community. Further, two church leaders suggested that if the curriculum was to be revised for future ministry, the program of discipleship for the next generation would be much better in the practice of discipleship.

In conclusion, the cooperation between parents and church leaders through the discipleship program was very beneficial in the ethnically dominating setting of this particular Korean immigrant community. Therefore, the fourth goal for the evaluation of the project was somewhat met which was to be successful in the strategy of family discipleship led by parents for discipling the next generation, even though there were still some obstacles to overcome for future ministry.

Strengths and Weaknesses of the Project

There were several pros and cons to the project over the ten-week period of the curriculum and the practice of family discipleship. For future ministry, it is important to figure out further the strengths and weaknesses of the project which were carried out from the start to the end. In the perspective of Korean ministry, the project must be observed and re-evaluated to be executed effectively and to help the program of discipleship in Korean immigrant church last permanently. Without addressing the pros and cons of the project, it will be hard to make alternative and desirable recommendations for future ministry.

Regarding the strengths of the project, there were several strengths observed at the conclusion. First, the project for discipling the second generation in the Korean immigrant church directly encouraged parents to be engaged in discipling their kids as disciple-makers. Since most Korean parents were in the habit of taking a passive attitude on the education of the next generation in the Korean community, the participants were awarded a great opportunity to help them be directly related with discipling their kids for the purpose of intergenerational-oriented discipleship.

Another strength of the project was found by acknowledging the importance of discipleship among church leaders and members who were not interested in discipling the second generation. Since there were no systematic discipleship programs for both adults and kids in the Korean Community church, the project stimulated church leaders and members of the church to become aware of the necessity of teaching discipleship. Although the project was initially to focus on discipling the second generation in the Korean immigrant church, it was profitable for both families and the whole Korean community to be engaged together with spiritual growth and abundant blessings.

The curriculum helped fathers particularly to recognize their biblical role to lead and train their kids to grow spiritually. Although there were substantial obstacles and difficulties, such as busy schedules, their biblical fatherhood was recognized as a necessary element of Christian education at home, regardless of their economic and physical situations. The training for fathers was very meaningful in helping them become spiritually strong and healthy fathers for kids at home.

On the other hand, there were several shortcomings identified with the design and implementation of the project. First, many parents, in particular fathers, were lacking the basic biblical knowledge and confidence, as well as lacking authoritative leadership over their household for equipping and training their household. Since many parents were not accustomed to family worship, Bible study, scripture reading, routinely praying, evangelism, and memorizing Bible passages, they were still feeling forced to do assigned disciplines with their families.

Also, parental inconsistency in their adherence to the curriculum and their passive implementation of the practice of discipleship was observed during the project. Although sixteen parents were committed to the project, three of them dismissed themselves from the project just because of their personal busyness and complicated scheduling. Additionally, a few parents were barely carried out the assigned disciplines or had nothing accomplished.

Another weakness found in the project was that five assigned disciplines which should be implemented by parents and kids were too much for them to be completed over the eight-week period for the practice of discipleship. Most participants commented on the heavy assignments given to them because they had felt too much to be dealt with considering their abilities and experiences. Therefore, it might be better to select just a few necessary disciplines rather than the five assigned disciplines.

Additionally, lack of parental knowledge such as how to preach, how to teach, what to sing, how to evangelize, and so on, during the training curriculum before the beginning of the practice of discipleship at home was identified in parents' comments and complaints. Without the training and practicing at church, parents were feeling like it was very complicated and hard to fulfill the assigned disciplines of discipleship at home.

Finally, a lack of accountability and adequate communication between parents and pastor, as well as between parents and kids was observed in the project. Although there was communication and encouragement between parents and pastor by phone, email, text messages, or meeting in person, to encourage parents to be consistent and passionate in the project, there were some limitations to adequate communication with each other. Besides, some of participants barely tried to communicate with their kids and partners. Hence, some fathers struggled in leading their households.

Recommendations for Future Ministry

The ministry project in the setting of this specific Korean immigrant church has several considerations to be worthy of recommendation for future ministry that could encourage church members to move forward in the spiritual development of the second generation with parents discipling the household. Since there were many young kids and teens who were struggling with their spiritual and emotional identities in Korean immigrant churches, this ministry project provided a great chance for training and the practice of intergenerational discipleship for parents to equip and train their kids at home. Regardless of the ages of kids, they should be trained and equipped by parents in spiritual development to have a strong foundation of their faith in Christ.

In order to make disciples of the second generation within a home, parents, in particular fathers, should first be genuine disciples following and learning from Jesus Christ until they live out what He wanted them to do. From the results of the project, it became apparent that the parents who were struggling with their feeble and immature faith without clear aims certainly struggled in family discipleship as well. In contrast, those parents who were purposeful about the discipleship of their kids were actively motivated to do the assigned disciplines with their household. The training and motivating of parents to be disciples of Christ was important to carrying out the intergenerational discipleship since the authority and responsibility were biblically granted to parents from God. Thus, without first discipling parents, the ministry project of discipleship for future ministry cannot have an impact on their kids.

The ministry project which needed to improve parental consistency and faithfulness in their daily disciplines for discipling their kids was strongly related with parental accountability. The participants needed to have another assistant or mentor to help them carry out the disciplines of discipleship in this practice. In this sense, pastors and a whole community of church members play an important role in providing and assisting parents to build a Christian community grounded in the faith of Christ. Thus, the curriculum seminar and the practice of discipleship should include in detail an effective format of teaching, sharing, praying together, mentoring, and providing for the participants, even though it could spend endless time to make genuine disciples of parents and kids. In addition, the practice of discipleship should be led by both fathers and mothers as a pair of disciples to hold them accountable for training and equipping their kids together at home.

Also, the substantial significance of fathers' roles and authority in protecting, supporting, leading, and teaching their household at home should be biblically emphasized to encourage

them to be healthy and sound leaders responsible of taking care of their kids, as well as other members of church. In the current age of postmodernism, since there were huge numbers of broken families without fathers, biblical roles and identities of fathers as God's image bearers were distorted by abdicating their right place at home. Thus, all fathers who had callings to live out what God wanted them to do as fathers, husbands, and disciple-makers should be aware of their new identities in the covenantal promises granted by God. This truth can drive fathers to be more actively involved with the ministry of God.

Lastly, huge numbers of churches are running Sunday schools and discipleship programs or activity programs in a compartmentalized educational system which has divided church members into small groups according to ages or languages. For instance, since the youth group and adults in Korean churches divided KM (Korean-speaking Ministry) and EM (English-speaking Ministry), each group has their own separate services and programs without cooperating with each other in the same community. Additionally, kids often have their own services and programs without joining the adults' group to be together. In order to settle intergenerational conflicts between the first generation and second generation, there should be more cooperating services and programs; not only the celebrations of religious rituals, but also Sunday worship services, prayer activity, discipleship programs, and local evangelism. These purposeful ministry activities regardless of ages and languages can prevent an intergenerational gap soaring today between the first generation and the second-generation so that they help us grow together in the spiritual development of both kids and parents.

Conclusion

The evaluation of the effectiveness of the family-oriented intergenerational discipleship practiced at home was a challenging but beneficial research to review how much both parents and kids were changed positively in this ministry project. The ministry project had obviously impacted spiritually and educationally on parents and kids as well as a whole community to commit themselves to discipleship to pass on the faith of the first Korean immigrant generation to the second generation in Korean immigrant community. This ministry project clarified the effective transmission of religiosity that was complexed and unclear among Korean immigrant community by parental engagement with discipling the second-generation at home.

The first obvious insight that I gained through this ministry project was about the substantial importance of parental roles that were designated by the authority of God in order to let His people to follow Him and keep His covenantal words for generations. Without the solid foundation of the mandate that was biblically authorized on parents, the participating parents, in particular the fathers, might be barely confident of what specific roles they had to play in the successful transmission of faith. The study of Scripture through the curriculum seminar for two weeks had solidified parental beliefs that God appointed parents to teach and train their kids regardless of their location, time, and ages. Subsequently, parents became aware of that they were given the responsibility to raise their kids as the disciples of Christ in their instruction and commitment to Christ. Therefore, this ministry project had made a great opportunity of parental engagement with ministry and their involvement with family discipleship.

Secondly, this ministry project brought out a great chance to settle an old conflict such as generational gap obstructing the effective transmission of faith between the first-generation and the second-generation in Korean immigrant family. For instance, while most of the first

immigrant parents were dominantly preoccupied with traditional Confucianism such as filial piety and hierarchism, and conservative Korean-evangelicalism, instead, the second-generation were well educated and pre-occupied with westernized culture, social freedom, egalitarianism, and relativism in the new land. Although there were these chronic differences between generations, the ministry project helped both parents and kids understand more fully what cultures they had truly to follow and observe through having more frequent interactions and mutual intimacy. Thus, this ministry project in terms of the transmission of faith was truly regarded as the intercultural and intergenerational discipleship overcoming generational gap and narrow-sided prejudice, and also producing a unity of generations in the love of Christ.

Thirdly, another important point that I realized in this project was about the necessity of the systematic and practical training of church members who were often lacking biblical knowledge and ministry experiences. In the early sessions, the participating parents often shocked and disappointed me in what they were mostly insufficient in biblical knowledge and ministry experiences to teach and evangelize others. Further, most of participants were rarely reading, praying, and evangelizing others prior to the beginning of the project. However, as the project unfolded, the participating parents were evidently motivated to implement the assigned disciplines of discipleship at home. In particular, those who were more actively interested in looking at the will of God were very excited about how their kids were spiritually grown up through family discipleship. To be obvious, this family-oriented discipleship project helped parents grow in biblical knowledge and their confidence to carry out the practice of discipleship.

Besides, ethnic attachment in the discipling of the second-generation in Korean immigrant church was considered as a vital element in discipleship for the specific contextualized ministry at Korean immigrant community. In this ministry project, there were

main emphasis on the oriental traditions such as respect of parental authority, appropriate behavior in accordance with the rules of etiquette, Korean identity, learning Korean, and Korean speaking as well as Christian identity and behaviors. For instance, parents were asked to encourage kids to speak and learn Korean in the family worship and bible study. Also, parents were recommended for using the book of Proverbs as a main reference of preaching and teaching in order to teach kids to be mature in spirit and ethic. These efforts of intercultural approaches played an important bridge connecting two different generations in the sociocultural perspectives.

Finally, one of the most important lessons that I grasped in the ministry project was that both parents and kids need training and equipping with actual practices to be disciples and disciple-makers that God desires them to be in the future. This training and equipping with practice might be rarely useful without intentional efforts and desperate resolution to follow Christ and obey to His words on the spiritual disciplines in order to carry out the will of God. Although the participating parents and even kids desired to be disciples of Christ because they knew that God also wanted them to be such disciples, unfortunately, they often failed to implement the spiritual disciplines for discipleship because of their lacking knowledge and experiences in teaching and leading their household into discipleship. Thus, this ministry project awakened both parents and kids to consider the future chances of discipleship training and practices and actually to put discipleship into practice daily at home.

Additionally, the time spent on this ministry project to help and train parents and kids was pretty valuable in that both parents and kids had a great opportunity of reflecting their spiritual and behavioral attitudes in the perspective of Christ Kingdom. I personally think that this ministry project was successful in terms of the transmission of faith from the first-generation

to second-generation in Korean immigrant church. Although there were some faults in the processing of this project to make ministry effective for discipling the second generation by their parents, the efforts to train and encourage parents to be disciples who would share the gospel with their kids at home must be worthwhile.

Overall, this intensive project strived to look at Scripture in order to expose the importance of fathers' role and authority in leading their families in the practice of discipleship during the fixed period of time. Since God designed ancient discipleship through the leadership of parents, in particular fathers, discipleship was commanded by Jesus Christ for all of believers to implement the disciplines of discipleship at home. The education system in the perspective of Scriptures is not dependent on someone else's roles, but instead, parents' roles as the primary system for educating and training their kids at home. This is what the Bible teaches us. Thus, the reformation of Christian education at church should begin with the revival of families and parents to pass on the faith of the first-generation to the second-generation.

APPENDIX A

CURRICULUM TRAINING EVALUATION SURVEY

Questions for Parents

1. How strongly is this curriculum helpful for family discipleship?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
2. How strongly does a four-session curriculum sufficiently cover for discipleship training?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
3. Which area is the most important topic for family discipleship?
a. family worship b. bible study c. reading/memorization d. church involvement
e. evangelism
4. How strongly did the instructor communicate well for training purposes during the curriculum?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
5. How important should this curriculum be revised in order to be more successful for next time?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
6. Are you satisfied with the instructor's lecture and communication during this training?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree

APPENDIX B

PRE-PROJECT SURVEY FOR PARENTS

1. How old are your kids?
a. 6-9 years b. 10-12 years c. 13-15 years d. 16-18 years e. more than 19 years
2. How long have you attended this church?
a. 1-2 years b. 3-5 years c. 6-10 years d. 10-15 years d. 15 more years
3. How actively are you participating in this church?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
4. How often do you have a family worship with your kids weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
5. How often do you have a bible study to teach your kids monthly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
6. How often do you pray privately or corporately at home daily?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
7. How many Bible verses do you memorize weekly?
a. 1 or less b. 2 verses c. 3 verses d. 4 verses e. 5 or more verses
8. How many chapters do you read the Bible daily?
a. 1 or less chapter b. 2 chapters c. 3 chapters d. 4 chapters e. 5 or more chapters
9. How often do you attend church per week?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
10. How often do you participate in church events like Easter or Christmas yearly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
11. How important is to have someone from whom you can seek advice/mentoring?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
12. How important is family worship to you and your kids' spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree

13. How important are church events/activities to you and your kids' spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
14. How important is daily prayer to you and your kids' spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
15. How important is family bible study to you and your kids' spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
16. How important is memorizing bible verses for spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
17. How confident are you in using and finding biblical stories and Bible verses?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
18. How strongly does the Bible have influence on your behavior daily?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
19. How strongly should Christian life be different from non-Christians?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
20. How does youth programs/activities at church appear to be well-planned and organized for discipleship?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
21. How often do you encourage kids for spiritual growth weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
22. How much have you communicated daily with your kids at home?
a. ten or less minutes b. 10-20 minutes c. 20-30 minutes d. 30-60 minutes
e. 1 or more hours
23. How confident are you in teaching kid with Bible?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
24. How strongly confident are you in leading family worship at home?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree

25. Are you today satisfied with the spiritual development of your kids today?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
26. What is the hardest obstacle of you to help your kids grow in spiritual growth?
a. lack of faith b. lack of knowledge c. busy schedules d. no experience
e. lack of communication
27. Are you willingly to encourage your kids to join a family worship and bible study at home?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
28. How often do you share the gospel with others weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
29. How important is it to be committed and involved with sharing the gospel with others?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree

APPENDIX C

POST-PROJECT EVALUATION SURVEY FOR PARENTS

1. How strongly are you satisfied with this practice of family discipleship?
a. Strongly disagree b. disagree c. moderate d. agree e. strongly agree
2. How strongly have you followed by the guides instructed by the training curriculum?
a. Strongly disagree b. disagree c. moderate d. agree e. strongly agree
3. How actively are you involved in church during the practice of family discipleship?
a. Strongly disagree b. disagree c. moderate d. agree e. strongly agree
4. How often do you have a family worship with kids weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
5. How often do you have a bible study with kids monthly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
6. How often do you pray privately or corporately daily?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
7. How many verses do you memorize Bible verses weekly?
a. 1 or less b. 2 verses c. 3 verses d. 4 verses e. 5 or more verses
8. How many chapters do you read Bible daily?
a. 1 or less chapters b. 2 chapters c. 3 chapters d. 4 chapters e. 5 or more chapters
9. How often do you attend church weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
10. How often do you participate in church events like Easter or Christmas yearly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
11. How important is family worship to you and kid's spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
12. How important is church events/activities to you and kid's spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree

13. How important is daily prayer to you and kid's spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
14. How important is family bible study to you and kid's spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
15. How important is a memorizing bible verses to you and kid's spiritual growth?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
16. How confident are you in using and finding biblical stories and Bible verses?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
17. How strongly does the Bible influence your behavior daily?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
18. How should Christian life be different from non-Christians?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
19. Are you satisfied with pastoral mentoring and communication during discipleship at home?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
20. How often do you encourage your kid for spiritual growth weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
21. How much have you communicated daily with your kids during discipleship?
a. ten or less minutes b. 10-20 minutes c. 20-30 minutes d. 30-60 minutes
e. 1 or more hours
22. How confident are you in teaching kid with Bible?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
23. How strongly confident are you in leading family worship?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
24. Are you satisfied with the spiritual development of your kids today?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
25. What is the hardest obstacle to help your kids for spiritual growth during discipleship?
a. lack of faith b. lack of knowledge c. busy schedules d. no experience
e. lack of communication

26. Are you willing to encourage your kids to join a family worship and bible study at home?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
27. How often do you share the gospel with someone else weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
28. How important is it to be committed and involved with sharing the gospel with others?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
29. How strongly is the discipleship training curriculum helpful in the practice of discipleship?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree

APPENDIX D

PRE-PROJECT SURVEY FOR STUDENTS

1. What are your ages?
a. 10-11years b. 12-13 years c.14-15 years d.16-17 years e. 18 or more years
2. Where were you born in the U.S.A or Korea?
a. U.S.A. b. Korea
3. How long have you attended this church?
a. 1-2 years b. 3-5 years c. 6-10 years c. 11-15 years d. 16 or more years
4. How often do you attend church weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
5. How often do you attend Youth Bible Study at church monthly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
6. How often do you pray privately or corporately at home daily?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
7. How many chapters do you read Bible daily?
a. 1 or less b. 2 chapters c. 3 chapters d. 4 chapters e. 5 or more chapters
8. How often do you participate in church events like Easter or Christmas per year?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
9. How often do you have a family worship led by parents weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
10. How often do you have Bible study at home with parents monthly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
11. How many Bible verses do you memorize weekly?
a. 1 or less verses b. 2 verses c. 3 verses d. 4 verses e. 5 or more verses
12. How often have you involved with sharing the gospel with others weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more

13. How much have you communicated daily with your parents during discipleship?
 a. ten or less minutes b. 10-20 minutes c. 20-30 minutes d. 30-60 minutes
 e. 1 or more hours
14. How important is it for you to speak Korean with parents at home?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
15. How important is a family worship for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
16. How important are church events/activities for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
17. How important is daily prayer for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
18. How important is bible study for your spiritual growth at home?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
19. How strongly do your parents have an influence on your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
20. Are you satisfied with parental mentoring and communication at home?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
21. How strongly confident are you in using and finding biblical stories and Bible verses?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
22. How strongly does the Bible have an influence on your behavior daily?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
23. How are you satisfied with pastoral teaching and mentoring for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
24. How important is it to be committed and involved in sharing the gospel with people?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree

APPENDIX E

POST-PROJECT EVALUATION SURVEY FOR STUDENTS

1. How strongly is this practice of discipleship helpful for transforming your daily behavior?
a. Strongly disagree b. disagree c. moderate d. agree e. strongly agree
2. Are you satisfied with parental guidance and teaching in discipleship?
a. Strongly disagree b. disagree c. moderate d. agree e. strongly agree
3. How often do you attend church weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
4. How often are you participated in Youth Bible Study monthly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
5. How often do you pray privately or corporately daily?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
6. How many chapters do you read Bible daily?
a. 1 or less chapters b. 2 chapters c. 3 chapters d. 4 chapters e. 5 or more chapters
7. How often do you participate in church events like Easter or Christmas yearly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
8. How often do you have a family worship led by parents weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
9. How often do you have Bible study at home monthly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more
10. How many Bible verses do you memorize weekly?
a. 1 or less verses b. 2 verses c. 3 verses d. 4 verses e. 5 or more verses
11. How many times have you involved with sharing the gospel with others weekly?
a. 1 or less b. 2 times c. 3 times d. 4 times e. 5 or more

12. How much have you communicated daily with your parents during discipleship?
 a. ten or less minutes b. 10-20 minutes c. 20-30 minutes d. 30-60 minutes
 e. 1 or more hours
13. How important is it for you to speak Korean with parents at home?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
14. How important is family worship for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
15. How important is church events/activities for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
16. How important is daily prayer for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
17. How important is a bible study at home for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
18. How strongly do your parents have an influence on your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
19. Are you satisfied with parental mentoring and communication at home?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
20. How strongly confident are you in using and finding biblical stories and Bible verses?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
21. How strongly have the Bible influenced your behavior daily?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
22. Are you satisfied with pastoral teaching and mentoring for your spiritual growth?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
23. How important is it to be committed and involved in sharing the gospel with people?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
24. Are you sure that Jesus Christ is the most important priority in your life?
 a. strongly disagree b. disagree c. moderate d. agree e. strongly

APPENDIX F

POST-PROJECT EVALUATION SURVEY FOR CHURCH LEADERS

Questions for Church Leaders

1. Do you think this curriculum and project is so helpful to family discipleship at church?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
2. Do you think this curriculum covers sufficiently a content of discipleship training?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
3. What's area is the most important topic for family discipleship?
a. family worship b. bible study/prayer c. reading/memorization d. community involvement
e. evangelism/overseas mission
4. Do you think that a four-session curriculum is enough to instruct about discipleship?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
5. Do you agree that an instructor communicated well for a training and teaching purpose?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
6. Does this curriculum need to be revised for more successful practice?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
7. Is this curriculum strongly encouraging parents to be more active for church involvement?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree
8. Are you satisfied with this curriculum and project for church ministry?
a. strongly disagree b. disagree c. moderate d. agree e. strongly agree

APPENDIX G

FOUR-SESSION CURRICULUM: FAMILY-ORIENTED DISCIPLESHIP

Session I—Biblical Nature of Discipleship

1. Objectives of Curriculum

- A. To equip parents to have a basic knowledge to be a disciple-maker
- B. To train parents to be prepared to make their kids disciples of Christ
- C. To help parents to lead their kids to spiritual growth in discipleship
 - (a) “Growth in discipleship will lead to the daily disciplines of Bible study and prayer, living under the lordship of Christ, and bearing fruit in witness and ministry, and to weekly involvement with God’s people in active church membership.”¹
 - (b) “All discipleship training is to point toward and focus on the goal of Christian growth and “the building up of the body of Christ” (Eph. 4:12)”²
- D. To encourage parents to be faithful to ministry of Christ
- E. To build-up the body of Christ-church growth through discipleship
- F. A.W. Tozer, “Only a disciple can make a disciple”

2. Discipleship

A. Definition

- 1) “The Christian’s lifelong commitment to the person, teachings, and spirit of Jesus Christ”³
- 2) “Being involved in lifelong learning, growth in Christlikeness, application of biblical truth, sharing his faith, and responsible church membership”⁴
- 3) According to David Watson, discipleship is to know Christ Himself, love Him, trust in Him, and commit to Him.

B. Biblical Concepts of Disciple

- 1) Definition of disciple:

1. Joel R. Beeke, *Bring the Gospel to Covenant Children* (Grand Rapids: Reformation Heritage Books, 2010), 14.

2. Beeke, *Bring the Gospel to Covenant Children*, 18.

3. Roy T. Edgemon, et al., *Equipping Disciples Through Church Training* (Nashville: Convention Press, 1981), 14.

4. Edgemon, et al., *Equipping Disciples Through Church Training*, 14.

“A disciple is one who makes Christ the Lord of his life, which is evidenced by a disciplined and regular study of Scripture, a vital prayer life, and a daily experience with Christ”⁵

- 2) Literally, noun ‘disciple,’ *mathetes* in Greek, means “a. learner or pupil, one who follows one’s teaching; b. an adherent; c. imitators of their teacher: it includes,
(1) His adherents
(2) Twelve Apostles
(3) Of all who manifest that they are His disciples by abiding in His word
(4) Of those who believed upon Him and confessed Him
- 3) Calling from God
 - a. 1 Peter 2:9 “You are a chosen race, a royal priesthood”
 - b. John 15:16 “You did not choose me, but I chose you and appointed you”
 - c. Rome 1:7 “called to be saints”
 - d. 1 Thessalonians 1:7 “For we know, ..., that he has chosen you”
 - e. 1 Corinthians 6:19-20 “You are not your own, but for you were bought with a price”
 - f. Ephesians 4:1 “walk in a manner of the calling to which you have been called”
- 4) Denial and Suffering
 - a. Philippians 1:29 “not only believe in him but also suffer for his sake”
 - b. Matthew 16:24 “If anyone would come after me, let him deny himself and take up his cross and follow me”
 - c. Mark 10:29 “there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel who will not receive”
 - d. Matthew 24:9 “they will deliver you up to tribulation and put you to death”
- 5) Ministry for others
 - a. Matthew 20:28 “as the Son of Man came not to be served but to serve, and to give”
 - b. Acts 20:31 “for three years I did not cease night or day to admonish every one with tears”
 - c. Acts 2:45 “Selling their possessions and goods, they gave to anyone as he had need”
- 6) Education
 - a. Acts 20:20 “teaching you in public and from house to house”

5. Edgemon, et al., *Equipping Disciples Through Church Training*, 8.

- b. Colossians 1:27 “teaching everyone with all wisdom”
- 7) Proclamation as witnesses
 - a. Mark 16:15 “Go into all the world and proclaim the gospel to the whole creation”
 - b. Matthew 28:19 “Go therefore and make disciples of all nations”
- C. Checklists of Qualified-Disciple
 - 1) *Are you ready to follow Christ?*
 - (a) [Matthew 9:9] “follow Me”
 - (b) [Mark 1:17] “Come, follow me... and I will make you fishers of men”
 - (c) [John 21:22] “If I want him to remain alive until I return, what is that to you? You must follow me”
 - 2) *Are you ready to serve others?*
 - (a) [John 13:14] “If I then, your Lord and teacher, have washed your feet, you also ought to wash one another’s feet”
 - 3) *Are you ready to listen to His words?*
 - (a) [Luke 9:35] “This is my Son, my Chosen One, listen to him”
 - (b) [Deuteronomy 6:4] “Hear, O Israel”
 - 4) *Are you ready to learn and teach?*
 - (a) [1 Timothy 4:13] “devote yourself to the public reading of Scripture, to exhortation, to teaching”
 - (b) [Deuteronomy 6:7] “You shall teach them diligently to your children”
 - (c) [Proverbs 22:6] “Train a child in the way he should go”
 - (d) [Acts 20:20] “teaching you in public and from house to house”
 - (e) [2 Timothy 4:2] “be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching”
 - (f) [Colossians 1:27] “teaching everyone with all wisdom”
 - 5) *Are you ready to take an advice from others?*
 - (a) [Matthew 18:15] “If he listened to you, you have gained your brother”
 - (b) [1 Samuel 3:9] “Speak, LORD, for your servant is listening”
 - 6) *Are you ready to submit to an authoritative one?*
 - (a) [1 Thessalonians 5:12] “brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you”
 - (b) [Hebrews 13:17] “Obey your leaders and submit to their authority”
 - 7) *Are you ready to commit your life to others?*
 - (a) [1 John 1:7] “we have fellowship with one another”
 - 8) *Are you ready to learn to be humble?*
 - (a) [Philippians 2:3] “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves”

- 9) *Are you ready to be honest with yourself before criticizing others?* [Matthew 7:1]
“Judge not, that you be not judged”
- 10) *Are you ready to accept your weakness?*
(a) [James 3:2] “For we all stumble in many ways”
(b) [2 Corinthians 12:9] “for my power is perfect in weakness”
- 11) *Are you ready to forgive others?*
(a) [Matthew 18:21] “Lord, how often will my brother sin against me, and I forgive him?”
- 12) *Are you ready to be patient?*
(a) [Ephesians 6:10] “be strong in the Lord and in the strength of his might”
- 13) *Are you ready to trust others and be trusted by others?*
(a) [1 Corinthians 4:2] “it is required of stewards that they be found faithful”
- 14) *Are you ready to do your best with even little thing?*
(a) [1 Timothy 4:15] “Practice these things, immerse yourself in them, so that all may see your progress”
(b) [Colossians 3:17] “whatever you do, in word or deed, do everything in the name of the Lord Jesus”
(c) [2 Timothy 2:15] “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed”
- 15) *Are you ready to use your gift and time for God and others?*
(a) [Ephesians 5:16] “as wise, making the best use of the time”
(b) [Hebrews 3:13; 10:24] “exhort one another every day” “let us consider how to stir up one another to love and good works”
- 16) *Are you ready to sacrifice your life for others?*
(a) [Mark 8:34] “Whoever will come after Me, let him deny himself, and take up his cross, and follow Me”
(b) [Matthew 11:29] “Take His yoke upon us so that we may learn of Him”
(c) [1 Thessalonians 2:8] “We were ready to share with you not only the gospel of God but also our own selves”
(d) [Galatians 4:19] “for whom I am again in the anguish of childbirth until Christ is formed in you”
(e) [Luke 14:27] “anyone who does not carry his cross and follow me cannot be my disciple”
- 17) *Are you ready to please God as your priority?*
(a) [2 Corinthians 5:9] “whether we are at home or away, we make it our aim to please him.”
- 18) *Are you ready to obey immediately to whatever He tells you?*
(a) [Luke 5:5] “But at your word I will let down the nets”
(b) [Hebrews 11:8] “By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went”

- (c) [1 Samuel 15:22] “Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD?”
- 19) *Are you ready to trust in God?*
 - (a) [Luke 18:1-8] ‘The Parable of the Persistent Widow’
- 20) *Are you ready to help others to be mature disciples?*
 - (a) [Colossians 1:28] “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present *everyone mature* in Christ”
 - (b) ‘everyone mature,’ *teleion* in Greek means “to bring to an end by completing or perfecting of persons
- 21) *Are you ready to accept the most important priority of God?*
 - (a) [Proverbs 1:7] “The fear of the LORD is the beginning of knowledge”
 - (b) [Matthew 6:33] “seek first the kingdom of God and His righteousness]

D. Practical Principles of Discipleship

- 1) *Do it with a small people:*
 - (1) Christ with the twelve disciples, in particular Peter, James and John
 - (2) Paul with Timothy, Luke, Titus, Silla etc.
 - (3) [2 Tim 2:2] “the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others”
- 2) *Be with the people: Pupil-Teacher Relationship*
 - (1) [John 15:27] “And you also must testify for you have been with me from the beginning”;
 - (2) [Luke 22:28] “You are those who have stood by me in my trials”;
 - (3) [John 13:15] “I have set you an example that you should do as I have done for you”;
 - (4) [Mark 6:30] “The apostles gathered around Jesus and reported to him all they had done and taught”;
 - (5) [Hebrews 3:13, 10:24] “exhort one another every day” “let us consider how to stir up one another to love and good works”
- 3) *Respond with the presence of God: Worship*
 - (1) [John 4:24] “God is spirit, and his worshippers must worship in spirit and truth”
 - (2) [Ephesians 5:19] “Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord”
 - (3) [Colossians 3:16] “as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God”
 - (4) [Psalms 19:1] “The heavens declare the glory of God”
 - (5) [Psalms 40:3] “He put a new song in my mouth, a hymn of praise to our God”

- (6) [Psalms 103:1] “Praise the LORD, O my soul; all my inmost being, praise his holy name”
 - (7) [Romans 5:5] “God has poured out his love into our hearts by the Holy Spirit”
- 4) *Continue training and teaching: Education*
- (1) [Matthew 4:4; Deuteronomy 8:3] “Men does not live on bread alone, but on every word that comes from the mouth of God”
 - (2) [1 Timothy 4:13] “devote yourself to the public reading of Scripture, to exhortation, to teaching”
 - (3) [Acts 20:20] “teaching you in public and from house to house”
 - (4) [2 Timothy 4:2] “be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching”
 - (5) [Colossians 1:27] “teaching everyone with all wisdom”
 - (6) [Galatians 4:19] “for whom I am again in the anguish of childbirth until Christ is formed in you”
- 5) *Share in word and deed about the gospel: Proclaim-Witness*
- (1) [Matthew 28:19-20] “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you”
 - (2) [Mark 16:15] “God into all the world and preach the good news to all creation”
 - (3) [Acts 1:8] “you will be my witnesses ... and to the ends of the earth”
 - (4) [John 20:21] “As the Father has sent me, I am sending you”
 - (5) [Acts 4:31] “they were filled with the Holy Spirit and spoke the word of God boldly”
 - (6) [Acts 4:20] “For we cannot help speaking about what we have seen and heard”
 - (7) Who is a witness?
 - (a) One who has personal experiences of Christ
 - (b) One who speaks about Christ
 - (c) One who is confident of the power of God
 - (d) One who is to sympathize others in tribulation
 - (e) One who is able to speak clearly about the gospel
 - (f) One who is able to speak willingly to others
 - (g) One who should hold faith in Christ
- 6) *Continue Praying: Spiritual Strength*
- (1) [Colossians 4:2] “Devote yourselves to prayer”
 - (2) [Philippians 1:4] “In all my prayers for all of you, I always pray with joy”
 - (3) [1 Thessalonians 1:2] “We always than God for all of you, mentioning you in our prayers”

- (4) [Luke 22:40] “Pray that you will not fall into temptation”
- (5) [Romans 8:26] “the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us”
- (6) [Mark 11:24] “whatever you ask for in prayer, believe that you have received it, and it will be yours”
- (7) [Matthew 18:19] “if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven”
- (8) [Mark 1:35] “Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed”

E. Basic Elements of Discipleship

1) *Obedience*:

- (a) “follow me”, the words are in the imperative mood and are therefore a command to follow Jesus and then immediately leave whatever else was occupying them.
- (b) Luke 6:46 “Why do you call me ‘Lord, Lord,’ and not do what I tell you?”

2) *Repentance*:

- (a) “I have not come to call the righteous, but sinners to repentance” means it is impossible to follow Christ without repentance.

3) *Submission*:

- (a) putting oneself under the authority of another or being put under the authority of another—discipleship as putting on a yoke

4) *Commitment*:

- (1) it is impossible to follow Christ without being committed to Him: Lordship of Christ expressed as “willingness to commit one’s life absolutely to Him”
- (2) Jehovah is called *LORD* because He is Master. He is the *Lord* Christ. This Lord is the object of faith and its content.
- (3) “True commitment is not measured by our orthodoxy, nor by our involvement in a Christian organization, but by our obedience to Christ”⁶

5) *Love*:

- (1) It is impossible to follow Christ without love:
- (2) John 13:35 “you are my disciples, if you have love for one another”
- (3) John 14:15 “If you love me, you will keep my commandments”
- (4) Ephesians 5:25 “Husbands, love you wives, as Christ loved the Church”
- (5) 1 Peter 2:17 “Honor everyone, Love the brotherhood”
- (6) 1 John 3:18 “Let us not love in word or talk but in deed and in truth.

6) *Proclamation*:

- (a) Witness to Christ

6. Paul W. Powell, *The Complete Disciple: Thirteen Areas of Dynamic Discipleship* (Wheaton, IL: Victor Books, 1982), 12.

7) *Perseverance*:

- (a) “following is not an isolated act, done once and never to be repeated. It is a lifetime commitment that is not fulfilled here until the final barrier is crossed, the crown received, and it and all other rewards laid gratefully at the feet of Jesus.”⁷

F. Summary Questions

- 1) Define a ‘disciple’ in Scripture, and think about that you are a disciple?
- 2) Who chose you as a disciple? If then, why He chose you as a disciple?
- 3) Why a disciple should obey to Him, suffer and serve Him and others?
- 4) How to live a life of disciple to follow Christ?
- 5) Why should a disciple deny himself and take up the cross?
- 6) What’s a difference between a disciple of Christ and disciples of other people?
- 7) What should we make disciples?
- 8) How can we make disciples?
- 9) What is the most ultimate purpose in discipleship?

Session II—Family Worship

1. Biblical Meaning of Worship

A. Literal Meaning in Scripture

- (a) In *Oxford English Dictionary*, ‘to worship’ means ‘to honor or revere as a supernatural being or power, or as a holy thing; to regard or approach with veneration; to adore with appropriate acts, or ceremonies’ suggesting that to worship God is to ascribe to him supreme worth by expressing a bodily attitude of grateful submission, praise or homage to God with engaging in a religious ceremony [Ps. 96:7-8; Rev. 5:12]
- (b) In Scripture, the word ‘to worship,’ *proskynein* in Greek, a compound of *pros* (‘toward’) and *kynein* (‘to kiss’) is originally referred to a kiss of respect or adoration blown towards one of a higher rank, implying a gesture of kneeling or prostration. In human relationships, kneeling or prostration was a way of greeting people respectfully or of paying homage to a great one.
- (c) Hebrew verb of ‘to worship’ is a form of *hiṣtah^awâ* which means to ‘bend oneself over at the waist,’ indicating precisely the nature of the gesture of obeisance subservience [Gen. 23:7, 12; 33:3, 6-7; 37:7, 9-10]. This is used to indicate the direction of the physical movement such as ‘to the earth’, ‘before the people’, ‘before God.’ Abraham’s servant did in this way, literally, “bent over and fell on his face to the LORD” and said “Praise be to the LORD” [Gen. 24:26]; Moses and

7. James Montgomery Boice, *Christ’s Call to Discipleship* (Grand Rapids: Kregel Publications, 1986), 22.

Aaron “bowed down and paid homage” [Ex. 4:31] to refer to their gesture toward God with homage and respect [Ex.34:8]. Similarly, Gideon ‘bent over’ to God (‘he worshipped God’ in NIV, Judge 7:15) in awe as much as in gratitude and submission to God after his victory over the Midianites.

- (d) Hebrew verb, ‘*avád* (‘to serve’) is often juxtaposed with the verb *hīstah^awâ* in passages forbidding the Israelites to engage in idolatry in any form [Ex. 20:5; 23:24; Deut. 4:19] or describing Israel’s disobedience to God’s commands [1King 16:31; 2 King 17:16], literally bowing or bending down over is a significant expression of devotion to a god in a cult [Ex. 32:8; Num. 25:2]
- (e) In the Psalms, the psalmist calls God’s people to come regularly ‘before his face and bear witness to him’ [Ps. 95:2], and then exhorts, literally, ‘let us bend over and stoop down, let us kneel before the LORD our maker’ [Ps. 95:6]. Other passages speak of bending over towards the temple in Jerusalem [Ps. 5:7]. Turning one’s face to the temple means of expressing their respect and reverence or praise [Ps.99:5; 138:2] to affirm God’s heavenly kingship and to acknowledge God’s kingly presence everywhere because of God’s creation and redemption.

B. Cases within Household-Worship in Scripture

- (a) Noah [Gen. 8:20] “Noah build an altar unto the LORD”
- (b) Abraham [Genesis 12:7] “So he built an altar to the LORD and called on the name of the LORD” in the site of the great tree of Moreh at Shechem
- (c) Isaac [Genesis 26:25] “Isaac built an altar there and called on the name of the LORD” at Beersheba
- (d) Jacob [Gen. 35:7] “There he built an altar, and he called the place El Bethel”
- (e) Job [Job 1:5] “Early in the morning he would sacrifice a burnt offering for each of them...This was Job’s regular custom”
- (f) Joshua [Joshua 24:15] “As for me and my house, we will serve the LORD”
- (g) David [1Samuel 20:6] “David earnestly asked my permission to hurry to Bethlehem, his hometown, because an annual sacrifice is being made there for his whole clan”
- (h) Aquila and Priscilla [Romans 16:3-5] “Greet also the church that meets at their house”
- (i) Lydia [Acts 16:15] “When she and the members of her household were baptized, she invited us to her home”

C. Biblical Concepts of Worship in the Old Testament

- (a) *Holy Places where God dwells*: where God’s presence or dwelling could be found [Ex. 29:42-46] “Then I will dwell among the Israelites and be their God”

- (b) *Revelation*: The manifestation of God covenant-making with Israel with the patriarchs; the decisive manifestation of God's glory and power to Israel at Mount Sinai [Ex. 19:4]; the ten commandments given by God [Ex. 20]
- (c) *Redemption*: Worship was offered by those who have been redeemed, and Moses was told, 'When you have brought the people out of Egypt, you will worship God on this mountain' [Ex. 3:12]; "you will be for me a kingdom of priests and a holy nation [Ex. 19:6]
- (d) *Covenantal Relationship*: Symbolic presence of God at the tabernacle and the protocol represents God's kingship and His ruling over His people
- (e) *Presence of God's glory within the sanctuary*: with the tabernacle [Ex.40:34-38] and later with the temple in Jerusalem [1 King 8:10-11], where God could be known and encountered among his people. Ordinary people were forbidden to enter the holy place, but only the priests.
- (f) *Priesthood*: the priests did not derive their authority and function from the community, but from God, who set them apart to be his servants to maintain His house [Ex.19:6]. The priesthood was to be a channel for the continual flow of the Word into Israel's life as like God was speaking through Moses to his people. The work of teaching God's precepts was central to the work of the priests [Deut. 17:9-11; 33:8-11]. The priests who were consecrated had served them.
- (g) *The Law, the Word of God*: which has its origin in the revelation given to Moses at Sinai, is the source of the true knowledge of God and therefore of the worship which is acceptable to God [Deut. 4:12,15]; it is to recall the proclamation of God's character and His deeds played in the Old Testament [Joshua 8:30-35]
- (h) *Praise of God through Sacred Festivals*: the Passover, connected with the barley harvest [Ex. 12:6; Lev. 23:5-8], Pentecost, celebrated the wheat harvest [Ex. 34:26; Lev. 23:10-14], are with celebration, praise, and thanksgiving
- (i) *Sacrificial system*: Certain sacrificial system is relevant to the maintenance of an exclusive relationship with the God of the covenant [Ex. 34:10-28]. Sacrificial system was institutionalized at the tabernacle and the temple, burnt offering, cereal offerings, peace offering, sin offering, and guilt offering [Lev. 1:3- 6:7]. The sin offering and the guilt offering reflects the rites of atonement for dealing with transgression and its consequence for those who sinned unintentionally or intentionally [Lev. 4:20, 26,5:16; Lev. 5:5-6; Num. 5:6-8]. The victims which were used at sacrifice represent a vicarious substitution for the donor himself by laying a hand on the head of the victim so that the worshipper's sin was to be symbolically transferred to the animal [Lev. 1:4; 3:2, 8; 4:4]. Blood was part of the atonement process in sacrifice to purify and consecrate both sanctuary and people as the cleansing agent [Lev. 16:14-16, 18-19; 17:10-11; Gen. 9:4; Deut. 12:16, 23] or 'to pay a ransom [Ex. 21:30]. The life of an animal is the ransom price for the life of the worshipper [Lev. 17:11]

- (j) *Serving the LORD*: another verb in the Greek Bible often translated ‘to worship’ is *latreuein*, more adequately rendered ‘to serve,’ which refers exclusively to the service rendered to God by the translator of the Septuagint (LXX). Israel’s redemption from slavery was to release the people for service to God [Ex. 3:12]. Israel was charged to ‘fear’ him, to ‘serve’ hi, and to ‘swear’ in his name alone [Deut. 6:13]. Serving the LORD is a comprehensive term for Israel’s relationship with God [Deut. 10:12-13, 20; 11:13] “to serve the LORD your God with all your heart and all your soul’s” implies a total lifestyle of allegiance to God [Joshua 22:5], in particular to serve God ‘at his sanctuary’ [Joshua 22:27], but rejecting all of idolatries and other gods. When *latreuein* or *latreia* (noun) are applied to the service of God, they almost always denote the worship of the people as a whole, not the specific work of the priest or Levites. The language of service implies that God is a great king, who requires faithfulness and obedience. Also, the septuagint (LXX) uses the verb *leitourein* or the noun *leitourgia* with a specific reference to the service of God in tabernacle or temple by priests and Levites [Joel 1:9, 13] to ‘minister to the LORD’ or ‘to serve the LORD’ [Ex. 28:43]. The religious activity of serving God is a means of maintaining the holiness of God’s people. Worship thus involves specific acts of adoration and submission as well as a lifestyle of obedient service.
- (k) *Lordship or Kingship of God*: worship in the Old Testament is an attitude of homage or adoration to God as a great king. Adoration is not a form of intimacy with God or an indication of special affection toward him, but rather an expression of awe or grateful submission through a recognition of his gracious character and rule. The service to God demands obedience and faithfulness in every sphere of life.

D. Biblical Concepts of Worship in the New Testament

(a) Matthew’s Perspectives

- a. *Genealogy of Jesus Christ*: as the son of David, the son of Abraham points to the rise and fall of the house of David in the history of Israel and implies the re-establishment of Davidic rule in the person of Jesus, who will rescue and restore Israel ‘from their sins’ [Matt. 1:21], and to fulfill God’s promise of universal blessing for the nations.
- b. *Divine sonship*: God’s intervention through the Holy Spirit in the conception and birth of Jesus marks a radically new development in the line of David [Matthew 1:18-20]. Christ’s incarnation signals the fulfillment of Isaiah 7:14 ‘The virgin will be with child and will give birth to a son, and they will call him Immanuel’ which means ‘God with us’ [Matthew 1:22-23]
- c. *Confession of Jesus as Son of God*: Jesus is the one who fulfills the role and destiny of the true Israel [Matthew 2:15; 4:3]. Jesus himself made confession

of His sonship [Matthew 14:33; 16:16; 27:54; 28:19] Jesus is the promised king of Israel [Matthew 8:29; 14:33] Jesus claims that ‘one greater than the temple is here’ [Matthew 12:6]. Jesus represents God’s royal presence and authority more fully than the temple as the ‘Lord of the Sabbath’ [Matthew 12:8]

- d. *Commissioning of the disciples*: this forms a climax to Matthew’s presentation of God’s presence within His people [Matthew 28:16-20]. By virtue of his resurrection, the exalted Christ has become the one through whom all God’s authority is mediated to the nations. The divine sonship and proclamation of His heavenly rule is the central motive of discipleship. Jesus eternal presence among his people is connected with the central idea of the covenant in the Old Testament.
- e. *Resurrected Christ*: it involves an unmistakable declaration of his divine kingship [Matthew 28:18] “All authority in heaven and on earth has been given to me.”
- f. *Judgement from God*: the narrative of the cleansing of the temple presents obviously as an acted parable of the judgment to come [Matthew 11:20-21] Jesus’ use of Isaiah 56:7 ‘My house will be called a house of prayer for all nations’ to allow foreigners to bind them to the LORD, and to function as a place where God’s holiness was to be revealed and where pure worship was to be offered. However, as Jeremiah pointed that they turned it into a ‘den of robbers’ [Jer. 7:11], Jesus challenged that the Jews were not simply robbing one another, but also robbing God. This judgment involves the desolation of Jerusalem and its house [Matthew 23:37-39] ‘your house is left to you desolate’ because Israel and the temple have not functioned according to God’s plan and God has departed from it. So the gospel indicates that Jesus is to be the center of salvation and blessings for the nations. Jesus predicts that ‘not one stone here will be left on another; every one will be thrown down’ [Matthew 24:2].

(b) John’s Perspectives

- a. *Incarnation of the Word of God*: Jesus replaces the Old Testament institutions of worship. The divine presence is no longer bound to the temple, but the Word who was with God in the beginning and who was God has become flesh [John 1:1].
- b. *The Son of Man*: The Son who is ‘full of grace and truth’ [John 1:14] manifests His divine mercy and faithfulness as Ezekiel’s vision of the glory of God filling the restored temple [Ezekiel 44:4]. Jesus confesses His sonship as the Son of Man [John 1:51] “I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man”, its allusion to the dream of Jacob [Genesis 28:12].

- c. *Replacement of temple*: as a sign of messianic coming, Jesus says, ‘Destroy this temple, and I will raise it again in three days’ [John 2:19] which refers to a building or to the resurrection of Jesus’ body.
 - d. *Worship in spirit and truth*: the dialogue with the Samaritan woman concerning the controversies of the true location of worship shows that Jesus shifted the focus from the place of worship to the manner of worship [John 4:21] “Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.” Jesus asserts that Samaritan worship which is based on an inadequate knowledge of God was false, while Jewish worship is truly based on divine revelation and honoring God. Jesus says “the true worshippers will worship the Father in spirit and truth” [John 4:23] the coming ‘time’ or ‘hour’ signifies the hour of his death, resurrection and return to the Father [John 2:4; 7:30; 12:23; 13:1; 17:1]. After with these events, the new temple is raised up and the Spirit is given [John 7:37-39]. The worship of ‘spirit’ and ‘truth’ does not mean in need of enlightenment about the superiority of a spiritual form of worship, but closely connected with Christ himself. The ‘spirit’ and ‘truth’ are God’s gifts given through Jesus. The Father cannot now be honored unless Jesus is given all the honor due to him as the Son [John 5:22-23; 8:49]. The engagement with God is only possible through the revelation of Himself in Jesus Christ and the life he has made available through the Holy Spirit. So, genuine discipleship can be fostered only by continuing focus on the character of Jesus, his promises and commands, and his achievements for us.
- (c) The earliest disciples’ perspectives
- a. *Continuing associations with the temple*: the temple appears as *the place of divine revelation* like as the prophecies of Simeon and Anna about Jesus in the temple [Luke 2:25-38]. The Acts of the Apostles continues to portray the temple as a place of revelation because the disciples met regularly in the temple courts to teach and encourage one another [Acts 2:46; 5:12] because the disciples wanted to the word of salvation to the center of Judaism itself by preaching the resurrected Christ as the center of true worship for the nations [Acts 17:16-33]. So the disciples could not immediately disengage themselves from the temple and from the traditional practices of their religion. However, the temple became the place where they experienced opposition and arrest [Acts 4:3; 5:25-26; 21:27-30].
 - b. *Centrality of the exalted Christ*: the disciples preached the focus on Jesus as the only source of eschatological salvation, and warned of divine judgement against those who rejected the gospel. The centrality of the exalted Christ indicates that Jesus fulfils the promises from the Old Testament and replaces

the temple and the whole structure of traditional worship. Such messages led to the exclusion of Christians from the temple and the synagogues.

- c. *Christ's heavenly and universal rule*: Stephen's speech asserts that the temple has been the focal point of Jewish disobedience by rejecting Jesus as the righteous One sent by God [Acts 7:52-53]. The end of the temple is expressed of God's special relation with Israel bounded up with the glorified Christ. So the Lord of heaven and earth cannot be tied to a single place [Acts 7:48-50] since he was exalted to the right hand of God [Acts 10:36]. Stephen observed that Jesus was standing at the right hand of God [Acts 7:55-56]
- d. *The coming of the Spirit*: Peter's Pentecostal sermon proclaimed the coming of the spirit as the organ of communication between God and his people [Acts 2:14-40]. He applied the prophecy of Joel "God will pour out his spirit on the flesh, and all will prophecy [Joel 2:28-32]." As Ezekiel said, the coming of the Spirit is a way of talking about the coming of God to dwell among his people to fulfill the ideal of the temple and transform their lives by his presence [Ezekiel 40-48]. Peter proclaims that those who receive the gift of the Holy Spirit share the benefits of the new covenant and participate in the new community of God's people [Acts 2:37-39]. The spirit is the witness to the fact that Jesus lives and is the present Lord. So the honoring-God worship should be focused on the proclamation of the gospel.
- e. *Extraordinary Christian worship*: adoration was offered to the glorified Jesus while praise continued to be offered to the God of Israel's ancestors in the temple. The disciples worshiped and then returned to Jerusalem with great joy [Luke 24:52-53]. The confession of Jesus Christ as the Son of God, Lord, and Savior, was at the very heart of the earliest Christian preaching [Acts 2:36; 5:42; 9:22; 10:36; 1 Thess. 1:9-10; Col. 1:28; 2:6-7]. Paul habitually associated the name of the Lord Jesus Christ with that of God the Father in his prayers [Rom. 1:7; 1 Cor. 1:3; 1 Thess. 3:11-13; 2 Thess. 2:16-17]. So earliest Christians developed the Jewish monotheistic tradition to be a second object of devotion alongside God the Father, not restricting to prayer, praise, and involving a pattern of daily obedience to the exalted Lord.
- f. *Serving the Lord*: the whole purpose of the messianic redemption is to enable God's people to worship or serve Him [Luke 1:74]. As in the book of Exodus, God delivered His people in a mighty way to fulfill the promises of the old covenant, and then made them to serve Him. In Acts, the salvation is experienced by means of the forgiveness of sin [Luke 1:77]. So the service to the exalted Christ is a lifestyle of holiness and righteousness before Christ all our days [Luke 1:75]. So those who respond to the gospel will be empowered to serve God as he desires.

- g. *The centrality of apostolic teaching*: the preoccupation with the apostolic teaching among the early Christians was obviously devoted [Acts 2:42, 46; 3:11-26; 5:21]. Apostolic instruction continued to be at the center of church life and home context [Acts 11:25-26; 18:11; 19:9-10; 20:7-12, 20-21, 28-32; 28:3-31]. The centrality of apostolic teaching was consistent with the word of the Lord Christ. Apostolic teaching itself was an act of worship or service designed to glorify God in the form of prayer, praise and obedience in church or home.
- h. *Genuine Christian fellowship*: the word ‘fellowship,’ *koinonia* in Greek, normally means ‘to share with someone in something’ or ‘to give someone a share in something.’ This terminology refers to the joint participation of believer in Christ or the Holy Spirit or their share in the demands and blessings of the gospel [1 Cor. 1:9; 2 Cor. 13:14; Phil. 1:5]. Common participation in Christ necessarily leads to mutual fellowship [1 John 1:3]. This relationship brought a certain sense of responsibility to one another [Acts 2:44; 4:32-37]. In Acts 2:42, the sharing of material blessings can be interpreted within the scope ‘contribution, table fellowship, and the general friendship and unity which characterized the community.’ As in the Old Testament, a genuine Christian fellowship considers it as a generous treatment of the poor and needy in the land as a true worship [Deut. 26:12-13; Isaiah 58:6-7; Am. 5:11-24]. The generosity and self-sacrificing care of others is the outworking of a genuine relationship with God in Christ [Heb. 13:16; 1 John 3:17-18]
- i. *The breaking bread at home*: the breaking of the bread in Acts 2:42 refers to the common meals shared by the earliest disciples in their homes [Acts 2:46]. To break bread was to eat together as an ordinary meal. Since Christian meetings were largely held in the context of private homes, to break the bread is to express their fellowship in terms of eating together. As Jesus intended the Lord’s Supper with his disciples through their ordinary meal, this ordinary activity of eating together was an activity of profound spiritual significance to express the special relationship which believers had with one another in Christ and the special responsibility to one another. Paul associated this kind of the community suppers at Corinth [1 Cor. 10:16-17; 11:17-34].

2. Duties in Family Worship

(a) *Daily instruction in the Word of God*

- a. God should be worshipped by daily reading and instruction from His Word
- b. As Deuteronomy 6:6-7 says, “These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you

sit at home and when you walk along the road, when you lie down on your hands and bring them on your foreheads”

- c. In an orderly home, these activities offer opportunities for regular, consistent, and daily times of instruction.
- d. In the New Testament, Ephesians 6:4 says, “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.”
- e. Jesus

(b) *Daily prayer to the throne of God*

- a. God’s wrath falls upon clans or groups of families who neglect communal or private prayer. Jeremiah says, “Pour out your wrath on the nations that do not acknowledge you, on the peoples who do not call on your name” [Jeremiah 10:25]
- b. If you want to eat and drink to the glory of God [1 Cor. 10:31], you must sanctify it by prayer. Paul says, “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer” [1 Tim. 4:4-5]
- c. Jesus says, “Man shall not live by bread alone but by every word that proceed from the mouth of God” [Matt. 4:4]
- d. Thomas Brooks says, “A family without prayer is like a house without a roof, open and exposed to all the storms of heaven.”

(c) *Daily singing the praise of God*

- a. A biblical basis for the singing of psalms in families comes from Scripture. Psalm 118:15 says, “The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD does valiantly.” The sound of rejoicing and salvation should rise from family homes on a daily basis
- b. The duty of praising God in songs is laid upon all hands, all nations, all families, all person. Psalms 66:1-2 says, “Shout with joy to God, all the earth! Sing the glory of his name; make his praise glorious!” we should remember that our songs are coming by inspiration of God who show the honor of his glory.
- c. We are to praise God in a worthy manner, with a loud voice [2 Chronicle 20:19] and with grace in the heart [Col. 3:16].
- d. Singing of psalms is a means of instruction, enlightening the understanding, and promotes devotion as it warms our heart.
- e. Paul says,” Let the word of Christ dwell in you richly all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” [Col. 3:16]
- f. Heads of household are responsible of implementing family worship in the home. God has placed us in a position of authority to guide our children in the way of the Lord as teachers, advisor, leader, and ruler in the home.
- g. As Abraham worshiped God in his family, “For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by

doing what is right and just, so that the LORD will bring about for Abraham what he has promised him” [Gen. 18:19]

3. Implementing Family Worship

(a) Prepare for Family Worship

- a. We should privately pray for God’s blessing upon family worship, and make a plan for the *what*, *where*, and *when* of family worship.
- b. *What?* This includes instruction in the word of God, prayer before the throne of God, and singing to the glory of God. First, have Bibles and song sheets for all the children who can read. Second, read a passage from Scripture, memorize it together, and then apply it to daily life. Also, young children should be taught to say the Apostles’ Creed and the Lord’s Prayer.
- c. *Where?* Family worship may be held around the supper table; however, it might be better to move to the living room, where there are fewer distractions. Before you start, take the phone off the hook, or plan to let your answering machine or voice mail take messages.
- d. *When?* Family worship should be ideally conducted twice a day, in the morning and in the evening because it fits best with scriptural directions for worship in the beginning and close of each day. In Westminster Confession of Faith, “Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.”⁸ Heads of households must be sensitive to the family schedule and keep every one involved. Don’t skip it, however, that can be habitual. Keep the appointed time!

(b) During Family Worship

- a. *Be short and simple!* Try ten or little longer minutes in the morning and in the evening. For example, ten minutes for scripture reading and instruction; five minutes for reading daily portion or discussing some concern; five minutes for singing; and five minutes for prayer.
- b. *Be consistent!* It is better to have regular limited time of family worship every day than to try for extended periods on fewer days. Don’t make any excuses to avoid family worship. In the Old Testament, even high priest was not disqualified for being a sinner, but had first to offer sacrifices for himself before he could offer sacrifices for the people’s sins.
- c. *Be hopeful, but with trembling!* Make a balance between hope and awe, fear and faith, repentance and confidence in family worship. Speak naturally yet reverently during this time.

(c) Biblical Instruction

8. *Westminster Confession of Faith* (Glasgow: Free Presbyterian Publications, 1976), 419–20.

- a. *Be plain in meaning.* Encourage family dialogue around God’s Word in line with Hebraic procedure of household questions and answers [Exod. 12; Deut. 6; Psalms 78]. Tell children to search for answers.
 - b. *Be pure in doctrine.* Don’t abandon doctrinal precision when teaching kids. Titus 2:7 says, “Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity.”
 - c. *Be relevant in application.* You can share your experiences when appropriate, but it should be simple and relevant with biblical instruction.
 - d. *Be affectionate in manner.* According to the book of Proverbs, the warm relationship between father and son is shown by using the phrase “my son,” showing the nature of warmth, love, and urgency in the teaching of a God-fearing father. As Ryle says, “Love is one grand secret of successful training.”⁹ Colossians 3:21 says, “Fathers, provoke not your children to anger, lest they be discouraged.”
 - e. *Require attention.* Proverbs 4:1 says, “Listen, my son, to a father’s instruction; pay attention and gain understanding.” Parents have important truth to convey for children. So you must demand a hearing for God’s truth in your home. Don’t allow kids to leave their seats during family worship, except for emergencies.
- (d) For praying during family worship
- a. *Be short.* Don’t pray more than five minutes because tedious prayers do more harm than good.
 - b. *Be simple without being shallow.* Pray for things that your kids already have known about.
 - c. *Be direct.* Pray for your needs before God.
 - d. *Be natural yet solemn.* Speak clearly and reverently.
 - e. *Be varied.* Don’t pray the same thing every day that becomes monotonous, but develop more variety in prayer. Prayer includes; (1) invocation, adoration, and dependence, (2) confession for family sins, (3) petition for family mercies, and (4) thanksgiving as a family etc.
- (e) For singing during family worship
- a. *Sing doctrinally pure songs.*
 - b. *Sing psalms first and foremost without neglecting sound hymns.*
 - c. *Sing simple psalms.*
 - d. *Sing heartily and with feeling.*
- (f) After Family Worship
- a. As you have a rest for the night, don’t forget praying for God’s blessing on family worship and individual members of household.

9. J. C. Ryle, *The Duties of Parents: 17 Practical Ways to Successful Parenting* (Orlando: Ichthus Publications, 2014), 14.

- b. Give thanks to God.
- 4. Summary Questions
 - (a) What meanings does the biblical word *worship* have?
 - (b) What is an acceptable worship or not acceptable worship?
 - (c) Why individual family have to worship God at home daily?
 - (d) What elements should family worship include?
 - (e) Who can lead family worship at home?

Session III—Roles of Parents

- 1. Biblical Foundation of Parents' Roles in Discipleship
 - A. What does the Bible say about 'who leads family discipleship?'
 - (a) *The dominion mandate.* In the Old Testament, a number of clear passages point to a father's responsibility to disciple his children.
 - a. Genesis 1:28, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."
 - b. Adam's job was to rule and subdue the earth. In the dominion mandate the absolute necessity of the practice of family discipleship is required.
 - (b) *The commandment of God*
 - a. Deuteronomy 6:7 says, "You shall teach them diligently to your children, and talk of them"
 - b. Psalms 78:1-8, "...which he commanded our forefathers to teach their children, so the next generation would know them, even the children ye to be born.."
 - c. Proverbs 4:1, "Listen, my sons, to a father's instruction; pay attention and gain understanding."
 - (c) *Preserving the law and perpetuating the covenant*
 - a. Moses emphasizes on a mandate to teach God's law in the context of the home.
 - b. The multigenerational transmittal of biblical truth is a responsibility of parents, in particular fathers [Deut. 6:1-15]
 - c. God's design in creation is not only the teaching of the law, but also for his people to flourish and grow [Gen. 12:2; 17:4-6; 18:18; 46:3; Deut. 26:5; 32:45-47]
 - (d) *Parental role found in the family discipleship of the New Testament*

- a. A vibrant family discipleship ministry in the early church was practiced. Paul acknowledged Timothy's home discipleship pedigree [2 Tim. 1:4-5; 3:15].
- b. A track record of effective discipleship in the home is an important qualification for ministry in the church [1 Tim. 3:4-5]
- c. Paul calls fathers specifically to raise their children in the faith [Eph. 6:4; Col. 3:20-21]
- d. Ephesians 6:4 says, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."
- e. The family discipleship pattern of the Old Testament is clearly linked in the New Testament. From Ephesians 6:1-4, Apostle Paul quotes the fifth commandment (Exod. 20:21; Deut. 5:16) and echoes the teaching (Genesis 18:19 and Deuteronomy 6:7; 11:19; Psalm 78:4; Proverbs 22:6) in order to establish a pattern of discipleship in the Christian home.
- f. In parent-child relationships, there is no any radical alterations except the newness of the new covenant which was found in the Messiah's consummated work of salvation and regeneration in the Spirit. In 1 Timothy 5:1-8, Paul emphasizes that families have obligations to one another. In Ephesians 3:14-15, Paul also emphasizes the central role of family in every life of believers, saying that God is indeed "the Father, from whom every family in heaven and on earth is named."

B. Who has the biblical headship of family in the home?

- (a) Ephesians 5:21-33. In verse 22-23, "Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church" and in verse 24, "so also wives should submit to their husbands in everything."
- (b) Colossians 3:18-19. In verse 18, "Wives, submit to your husbands, as is fitting in the Lord."
- (c) 1 Peter 3:1-7. In verse 1, "Wives, in the same way be submissive to your husbands," and in verse 5, "They were submissive to their own husbands."
- (d) Titus 2:5. "to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands"
- (e) Genesis 1-3. In Genesis 3:16, "Your desire shall be for your husband, and he shall rule over you"
- (f) 1 Timothy 2:11-13. In verse 12, "I do not permit a woman to teach or to have authority over a man"
- (g) 1 Corinthians 11:3. "the head of every man is Christ, and the head of the woman is man"

- C. What does the Bible say about Father's roles as a head of a household?
- (a) *The source of life to generation as a life-giver.* Genesis 15:4 says, "This man shall not be your heir; what will come out of your own belly will be your heir." This tells that a child 'coming out of your belly' refers to where the semen comes from. This is a common biblical way of thinking of how babies are made. Children are seen as being the fruit of the father's body [Micah 6:7; Psalms 132:11; Deut. 7:14; 32:6; Isaiah 45:9-12; Proverbs 23]
 - (b) *A provider for family.*
 - a. F Job describes himself as 'a father to the needy' [Job 29:16].
 - b. Joseph said that he became a father to Pharaoh because he became the one who provided food for a whole nation, and his own family [Gen. 45:8] "He made me father to Pharaoh."
 - c. Jesus also gives a role of fathers, saying "Which one of you, if his son asks him for bread, will give him a stone?" [Matt. 7:9].
 - d. Paul supports that, saying "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith" [1 Tim. 5:8]
 - (c) *Leadership over household.*
 - a. 1 Timothy 3:4-5 says, "He must be one who manages his own household well, keeping his children under control and with all dignity (If anyone does not know how to manage his own family, how can he take care of God's church?)"
 - b. Genesis 3:16 says, "Your desire shall be for your husband, and he shall rule over you." God's plan cannot be changed.
 - c. Proverbs 13:24 says, "he who loves him is diligent to discipline him"
 - d. Oswald Sanders says, "True greatness, true leadership, is achieved not by reducing others to one's service but in giving oneself in selfless service to them"
 - (d) *Protection for family.*
 - a. Protecting marriage is crucially important.
 - b. Protecting children is a major responsibility of a father at home for their own children and wife to be supported morally and socially.
 - (e) *Authority given by God to fulfill your responsibility*
 - a. Authority is regarded as the right and power to make decisions and to call forth actions for others to fulfill one's responsibility.
 - b. The authority of fathers is not based on superior physical strength or physical dominance or superiority of intellectual mind and soul.
 - c. The authority of fathers is not dependent on a father's solitary, but in partnership with his wife. Exodus 20:12 says, "honor your father and mother."

- d. A father's authority does not connect directly with the humiliation of women or their oppression, nor directed toward crushing his children like slaves.
- e. Malachi 1:6 says, "A son honor his father, and a servant his master. If I am a master, where is the respect due me? Says the LORD Almighty"
- f. Ephesians 6:1 says, "Children, obey your parents in the Lord, for this is right"
- g. Exodus 20:12 says, "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you," and in Leviticus 19:3, "Each of you must respect his mother and father"
- h. Hebrews 12:7 says, "For what son is there whom his father does not discipline?"; Ephesians 6:4 says, "Fathers, ..., bring them in the training and instruction of the Lord"
- i. Proverbs 23:22 says, "Listen to your father, who gave you life, and do not despise your mother when she is old"
- j. 1 Timothy 2:11-12 says, "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent"
- k. 1 Corinthians 11:3 says, "the head of every man is Christ, and the head of the woman is man"
- l. Genesis 2:23 says, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."
- m. Ephesians 5:22 says, "Wives, submit to your own husband, as to the Lord. For the husband is the head of the wife as Christ is the head of the church"

D. How do fathers express their authority?¹⁰

- (a) Express their authority in love.
 - a. Ephesians 5:25-33, "25Husbands, love your wives, just as Christ loved the church and gave himself up for her...., 28 In this same way, husbands ought to love their wives as their own bodies....., 33however, each one of you also must love his wife as he loves himself,"
 - b. Genesis 1:28 says, "God blessed them and said to them, "Be fruitful and increase in number.."; Genesis 2:24 says, "they will become one flesh"; Exodus 20:12 says, "Honor your father and mother"; 1 Corinthians 10:11 says, "woman is not independent of man, nor is man independent of woman"
- (b) Use authority by making decisions as necessary to fulfill his responsibility for the well-being of his family
- (c) Employ authority by taking the initiative.

10. Tony Payne, *Fatherhood: What It Is and What It's for* (Kingsford, Australia: Matthias Media, 2004), 62–79.

- (d) Express their authority in the cases of discipline and teaching.
 - a. In Ephesians 6:4, fathers are encouraged to nourish or raise their children in the “training and instruction of the Lord.”
 - b. Proverbs 4:1 says, “Listen, my son, to a father’s instruction”
 - c. Deuteronomy 6:7 says, “You shall teach them diligently to your children”
- 2. Purpose of Fatherhood as a dad
 - A. A father is to help kids have prosperous and happy life in Christ
 - B. A father is to give kids opportunities of spiritual and physical growth
 - C. A father is to give kids the chance to fulfill their dreams
 - D. A father is to raise kids to contribute their lives to society
 - E. A father is to encourage kids to make a good relationship with others
 - F. A father is to give kids the opportunities to succeed for fulfilling a good career with good money and relationship.
- 3. How to walk as a disciple-maker at home?
 - A. A good father is a good listener. Romans 10:17 says, “faith comes from hearing the message, and the message is heard through the word of Christ”; James 1:19 says, “Everyone should be quick to listen, slow to speak and slow to become angry”
 - B. A good father is a wise time-divider in every decision on works or family.
 - C. A good father as disciples carries his cross daily.
 - D. A good father spends money wisely for what’s the most important, where the priorities lie, and what goals are there.
 - E. A good father is a faithful disciple by feeding from God’s word, praying daily, and being encouraged by one another in fellowship.
- 4. Summary Questions
 - A. What were the biblical foundation of parents’ roles given from the Bible?
 - B. What were biblical roles of fathers at home?
 - C. Why were fathers given their authority?
 - D. How to use the authority at home?

Session IV—Practical Directions of Family Discipleship

1. Practical Directions on Family Worship¹¹

- A. Read the Bible and discuss the truth and admonitions [Deut. 11:18-19]

11. Zack Fink, *Simple Family Worship: A Practical Guide on Leading Your Family in Daily Worship* (Phoenix: Ordinary Publishing, 2021), 15.

- B. Pray, by thanking and praising God for His grace and requesting personal needs and healings for our bodies, minds, and souls [Jeremiah 10:25; Psalms 128:3]
- C. Memorize scripture so that we might put God's word deeply within our hearts [Psalms 119:11; Deut. 6:6]
- D. Sing, by making a joyful noise, as a way to express our beliefs about God back to Him [Psalms 66:1-2; Colossians 3:16]
- E. Confess Apostles' Creed and the Lord's Prayer so that we might organize our thoughts around what and why we believe.
- F. Teach to witness to our family so that we can pass on the goodness and truth of the Bible [Psalms 78:1-8; Ephesians 6:4]

2. Practical Directions on Bible Study

A. Principles of Dynamic Bible Studies¹²

- (a) The secret of dynamic Bible study is knowing how to ask the right kinds of questions.
- (b) Dynamic Bible study involves writing down what you have observed and discovered.
- (c) The ultimate goal of dynamic Bible study is application, not just interpretation.
- (d) Dynamic Bible study means that God's word must be studied systematically.
- (e) In dynamic Bible study you will never exhaust the riches in any one passage of Scripture.

B. Preparation for dynamic Bible study

- (a) Schedule Bible study time
- (b) Keep a notebook
- (c) Get the right tools
- (d) Spend a short time in prayer before each study

C. A basic library

- (a) A study Bible
- (b) Two recent Bible versions
- (c) An exhaustive concordance
- (d) A Bible Dictionary
- (e) A tropical Bible
- (f) A Bible handbook
- (g) A one-or-two volume commentary

3. Practical Directions on Prayer

12. Rick Warren, *Rick Warren's Bible Study Methods: Twelve Ways You Can Unlock God's Word* (Grand Rapids: Zondervan, 2011), 16.

A. Principles of Prayer¹³

- (a) God honors prayer: God answers specific prayer; Prayer is simple; Be confident in prayer
- (b) Abide in Christ: John 15:7 says, “if you abide in me, and my words abide in you, ask whatever you wish, and it shall be done for you”
- (c) Cleansing of sins by asking God’s forgiveness. 1 John 1:9 says, “If we confess our sins, he is faithful and just and forgive us our sins and purify us from all unrighteousness”
- (d) Prayer has rules of praying: Pray in Jesus’ name [John 13:13-14]; Pray in God’s will [1 John 5:14]; Pray in faith [Matthew 17:20]

B. A Pattern of Prayer

- (a) To seek His name, His kingdom, and His will [Matthew 6:9-13]
- (b) To seek our daily bread [Matthew 6:11]
- (c) To seek God’s forgiveness for our sins [Matthew 6:12]
- (d) To seek God’s deliverance and protection from temptation and evil [Matthew 26:41]
- (e) To seek God’s kingdom, His power, and His glory [Matthew 6:13]

C. How to pray?

- (a) We must pray habitually
- (b) We must pray spontaneously
- (c) We must pray upon our covenantal relationship with God
- (d) We must pray specifically
- (e) We must pray earnestly

D. How to make practices of prayer

- (a) Keep a quiet time daily
- (b) Improve your quiet time
- (c) Depend on God’s word
- (d) Have devotion and commitment
- (e) Set a time of prayer
- (f) Pray anytime, anywhere
- (g) Keep on asking
- (h) Depend on the Holy Spirit
- (i) Pray for the Lost
- (j) Pray for global vision

4. Practical Directions on Evangelism

13. Warren Myers and Ruth Myers, *Pray: How to Be Effective in Prayer* (Colorado Springs: NavPress, 1983), 1.

- A. The need for evangelizing children¹⁴
 - (a) Some parents confuse their children by living inconsistent and impure lives
 - (b) Some parents abuse their children by prompting premature professions of faith such ‘easy baptism.’
 - (c) Some parents neglect their children by ignoring their spiritual needs.
 - (d) Some parents fail their children because they do not believe that God can convert them.
- B. Properly estimating the covenant
 - (a) Baptized children must be born again.
 - (b) Baptized children must be directed to Jesus Christ and His sacrifice as the only way of salvation.
 - (c) Baptism demands new, heartfelt obedience to God.
 - (d) Baptism requires parents to instruct their children in the Christian faith and the doctrine of salvation.
 - (e) Baptism teaches that Gods, in and through the second Adam, Jesus Christ, is able and willing to be the Redeemer and Father of our children.
 - (f) God ordinarily works savingly among His covenant seed.
 - (g) We can expect great things from a covenant-keeping God.
- C. Teaching the content of the Gospel
 - (a) Teach them who God is and what He is like [Eph. 1; John 1; Isa. 40].
 - (b) Teach them the seriousness of sin [Rom. 3:9-20; Gen. 3].
 - (c) Teach them what the Bible says about unrepentant sin [Matt. 13:30-50]
 - (d) Teach them they must be born again [John 3:3-5; Psalms 51:5; Eph. 2:1].
 - (e) Teach them about the moral law and its uses [Rom. 13:3-4; Gal. 3:10; 1 John 5:3].
 - (f) Teach them that the atoning blood of Jesus Christ is the only way of salvation [Isa. 53; 1 Cor. 15; 2 Cor. 5:21].
 - (g) Teach them the necessity of faith in Christ Jesus [Heb.11:1-2].
 - (h) Teach them about Jesus Christ [Phil. 2:5-11; 2 Cor. 10:5; 1 Cor. 15:24-25]
 - (i) Teach them about sanctification and holiness [Gal. 5:22-23; 1 Thess. 4:7]
 - (j) Teach them about the joy of heaven [Phil. 3:20-21; Rom. 8:17]
- D. Brief presenting the Gospel within family
 - (a) A person must admit all humans are sinners [Romans 3:23] “for all have sinned and fall short of the glory of God”
 - (b) A person must be willing to believe in Jesus Christ.
 - a. Jesus Christ is the Son of God [Matt. 16:16]
 - b. Jesus Christ died on the cross on behalf of our sins [1 Cor. 15:3].
 - c. Jesus Christ is a perfect God and human [Matt. 1:1; John 1:1].

14. Beeke, *Bring the Gospel to Covenant Children*, 2–3.

- d. Jesus Christ rose from the dead [1 Cor. 15:4].
- e. Jesus Christ is in the heaven at the right hand of God [Hebrews 12:2].
- (c) A person must commit his/her life to Christ Jesus [Rom. 10:9-10] “That if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved”
- (d) A person must pray in the Holy Spirit [Eph. 6:18]

5. Summary Questions

- A. What is a brief procedure of family worship?
- B. How to do a Bible study at home?
- C. How to pray?
- D. What are key contents of evangelizing others?

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